



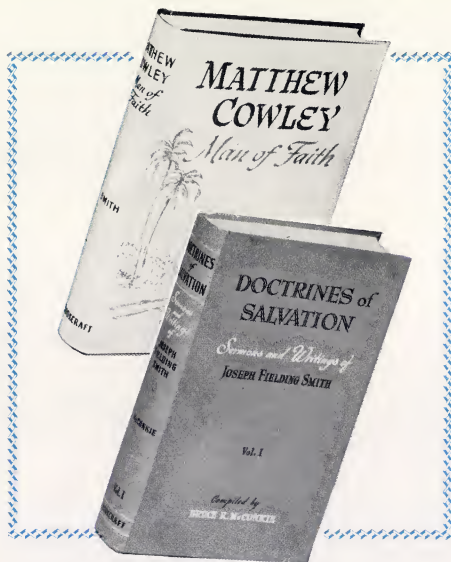
WINTER IN THE VALLEY

JANUARY 1955

The IMPROVEMENT ERA

Heavenly Reading...

During 1955, resolve to read more good books . . . books that will strengthen testimonies and increase faith . . . and broaden your understanding of the gospel. We promise to provide these books for Heavenly Reading.



MATTHEW COWLEY, MAN OF FAITH

By Henry A. Smith

An intimate look into the very life of the beloved apostle, Matthew Cowley. All the poignant details of a life spent in the service of man and God. \$3.50

DOCTRINES OF SALVATION

Sermons and Writings of Joseph Fielding Smith

Compiled by Bruce R. McConkie. One of the foremost gospel scholars of the Church sets down in plain language the doctrines which will bring salvation to man. \$3.00



FOR TIME OR ETERNITY

By Mark E. Petersen

Written for the Youth of the Church, this inspiring story tells the need for clean living, temple marriage, and adherence to LDS standards. \$2.00

HIS MANY MANSIONS

By Rulon S. Howells

The beliefs of 13 leading churches are compared doctrine by doctrine in easy to understand, authoritative manner. Handy doctrinal chart also included for classroom work. \$2.25

A CHILD'S STORY OF THE PEARL OF GREAT PRICE

By Dela Petersen Naeley

An ideal book to build young testimonies with the rare treasures of the Pearl of Great Price. Interesting, Dramatic. Complete with history of original manuscripts. \$1.75

CONTENTS, STRUCTURE AND AUTHORSHIP OF THE BOOK OF MORMON

By J. N. Washburn

A completely unbiased, objective review of the Book of Mormon, presenting facts never before published which show the more-than-human mind back of that wonderful record. \$3.00

GOSPEL IDEALS

By David O. McKay
\$4.00

AMERICAS BEFORE COLUMBUS

By Dewey Farnsworth
\$5.00

GENEALOGICAL SUPPLY HEADQUARTERS

Record Binders, Acetate Sheets, Lineage Charts, Large Pedigree Charts, Family Group Sheets, Family History Sheets, etc.

Bookcraft
1186 South Main Salt Lake City Utah

ORDER BY MAIL OR THRU BOOKCRAFT DEALERS

EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

DRILLS only one-thousandth of an inch in diameter, smaller than a human hair, are used to drill hypodermic syringes and fuel injection nozzles.

RUBBER" tires one would think are essentially rubber with some cotton or nylon. Actually both natural and synthetic rubber for tires require 40 to 50 pounds of carbon to a hundred pounds of rubber. This carbon is called carbon black and is similar to lamp-black but is finer in particle size made by tiny high temperature flames of petroleum products or natural gas impinging against cool metal which condenses the carbon into tiny particles.

THE ability of adults to recall information increases until the 25-30 age and then remains constant for about 30 years, though with above-average intelligence individuals the ability may increase up to age 60. Tests also show that the capacity to form comparisons and reason by analogy decreases with age.

A NEW process for mushroom flavor without the expense of ordinary mushroom growing is possible with a "submerged culture" process, and for about six cents a pound compared to 30 cents a pound, for the shed grown. By using agricultural wastes such as asparagus-butt juice, pear-waste juice, or rice-bran extract, a pure culture of the mushroom spores are seeded into large tanks and grown as a fermentation process. The product differs only in form from fully developed mushrooms.

RECORDS of Hudson's Bay Company for 1821-1913 show that the Canadian lynx population fluctuates by about a factor of 10 reaching a maximum on the average of 9½ years in any region, though all regions do not have their maximum at the same time. The main prey of the lynx is the snowshoe rabbit which also has its maximum in cycles of 9½ years. Information gathered from trappers and Royal Canadian Mounted Police outposts in recent years has found that the arctic fox and snowy owl, as well as their principal food, the lemmings, have cycles of about 4 years, as reported in the *British Monthly Science News*.

the cracker that features FLAVOR!



Club Crackers by Purity have a fresh, new flavor . . . rich 'n buttery . . . and a crisp, flaky texture.

You'll love their smart new shape, too!



Oven-fresh in the
famous triple-pack
cellophane wrapper

club crackers

PURITY BISCUIT COMPANY Salt Lake • Phoenix • Pacatello

Before you buy a WATER HEATER, investigate FOWLER... made by the West's own manufacturer who pioneered glass-lined tank construction to give you *cleaner hot water and longer service.*

F
O
W
L
E
R



glass-lined

WATER HEATER

TAKE A GOOD LOOK at a glass-lined Fowler, the West's *best* electric water heater value! Ask your dealer to explain glass-lining and Fowler's many other advanced features. Find out about Fowler's 20-year prorated warranty. Then you'll be *sure* Fowler is the one *right* water heater for you.

Request folder for information about the many Fowler models and the name of your nearest dealer.

FOWLER MANUFACTURING CO.

2945 S. E. Gladstone Street, Portland 2, Oregon

Please send folder and name of my nearest Fowler dealer.

Name _____

Address _____

City _____ Zone _____ State _____

THE REVIVAL OF GERMANY

by Dr. G. Homer Durham

VICE PRESIDENT, UNIVERSITY OF UTAH

THE REVIVAL of Germany is one of the major events of this decade. The issue as to whether Russia or the so-called "western powers" should control Europe may soon be resolved in terms of a new balance of power. A revived Germany holds the key, at least to northern and central Europe.

In September 1954, the United States, Britain, France, and five close associates agreed to restore the West German Federal Republic to full sovereign status. Thus was played, in effect, the last major card held by the western allies in the effort to reconstruct Germany as a well-behaved member of the family of nations. In return, the German Federal Republic agreed to ally herself with the NATO military scheme as the condition of her rearmament. Russia still holds a hand of cards, including trumps, which she can play in the effort to win Germany to unity under communist leanings or auspices. German rearmament is a

major Russian fear. The United States and the western allies were anxious to play upon this fear. A rearmed Germany poses vexing problems to Russia. But she has ways and means (largely her vast trading areas and markets, and the control of East Germany) to influence the revived sovereign nation in West Germany. The world can look forward to and expect the merging of the two German areas in the near future. "The giant stirs again," wrote Norbert Muhlen in 1953. German nationalism is alive. In reviving militarism, even under NATO auspices, let us hope that the US and its western allies have made no mistake they will live to regret.

At present there are two Germanies. The western portion is the larger. It is called the German Federal Republic. Its population approaches fifty million in an area of nearly 95,000 square miles. Its political leader is Konrad Adenauer who rapidly nears his eightieth year. The eastern portion is called by itself, the German Democratic Republic. It has fewer than twenty-million inhabitants occupying some 41,000 square miles. This entity is the Russian-occupied zone. Despite the occupants, both portions share a common desire for reunion. The Soviets may feel that they have successfully "communized"

the "Democratic Republic." Some feel that the US, Britain, and France may have "democratized" the "Federal Republic." The surest thing, however, is to realize that the feeling for union is stronger than either; and that when the red army and the rest withdraw (although the red army will leave a totalitarian communist regime behind to carry on Soviet plans in the east) German nationalism is certain to flame again in one way or another.

A brief review of the West German Federal Republic is instructive. At war's end in 1945 it consisted of conquered territory governed by French, British, and American rule in three zones. In 1946 the British and American zones were combined,

with the French zone added by 1948. On September 1, 1948 "Trizonia" was permitted to hold a constitutional convention under the auspices of the three occupying powers. On May 8, 1949 the so-called "Bonn Constitution" was adopted,

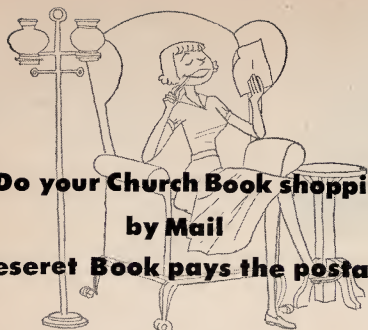
and the following September the German Federal Republic was launched with Dr. Theodor Heuss as its nominal President and Konrad Adenauer as its chancellor and active political leader. In June 1952 the western powers signed a "Peace Contract" with Adenauer restoring a large measure of self-government, including foreign affairs. This was part of the EDC scheme which eventually failed.¹

With the collapse of EDC in July 1954, the western powers hurriedly fabricated the extension of the NATO scheme. And in London, by October 1, 1954, full sovereignty had been promised and in principle restored to the German Federal Republic so far as the western powers are concerned. The details of turning Dr. James B. Conant into a US Ambassador to this country, instead of its High Commissioner, and the military adjustments remain for the future. US, British, and French troops will also continue to occupy the republic until the new scheme is realized—and perhaps longer.

The Federal Republic's economic recovery, with American aid, has been phenomenal. Sixty percent of all buildings in the territory were in ruins

(Continued on page 62)

¹See "The European Defense Community," *These Times*, THE IMPROVEMENT ERA, August 1952.

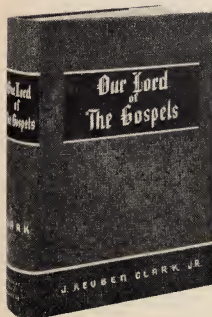


**Do your Church Book shopping
by Mail**

Deseret Book pays the postage!

Our Lord of the Gospels

J. REUBEN CLARK JR.



Our Lord of the Gospels is a harmony of all the events in the life of Jesus as recorded in the Four Gospels of the King James version and Third Nephi in the Book of Mormon. Truly a magnificent book on the divine life and teachings of our Savior!

\$5.00

2 Man, His Origin and Destiny

Joseph Fielding Smith

As science and philosophic thought explore the depths of man's origin and final destiny, religion stands firm and unshaken in the eternal truth of its divine scriptures.

\$4.00



3 Matthew Cowley Speaks

Straight-from-the-heart sermons and discourses of the beloved "Matt" Cowley. This magnificent tribute has great emotional appeal, understanding of human nature, and inspiration on every page.

\$4.00



4 The World and the Prophets

Hugh Nibley

Time vindicates the Prophets. This book is an excellent study of human nature and of divinely-appointed Prophets—from the Prophets of the Old Testament to Joseph Smith.

\$2.50



5 Gospel Ideals

David O. McKay

Insight and understanding, hope and promise, love and guidance for living . . . all are found in this important book containing the essence of nearly half a century's sermons and writings.

\$4.00

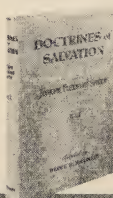


6 The Doctrines of Salvation

Joseph Fielding Smith

Volume I, compiled by Bruce R. McConkie, from the discourses of this popular church leader. It also features a wealth of new material, taken from the personal correspondence of Joseph Fielding Smith. A very important doctrinal book.

\$3.00



7 Israel! Do You Know?

LeGrand Richards

The promises made to the House of Judah by the Lord are related with deep insight and compared with timely happenings in this outstanding book. Here, in printed word, you become aware of the actual fulfillment of ancient prophecies.

\$2.00



Deseret Book Co.

44 East South Temple -- Salt Lake City, Utah

DESERET BOOK COMPANY

44 East South Temple

Salt Lake City, Utah

Gentlemen:

Enclosed you will find _____ check _____ money order _____

charge to my account the following amount _____ for the encircled (numbered) books:

1 2 3 4 4 6 7

Name _____

Address _____

City _____ Zone _____ State _____

Residents of Utah include 2% sales tax.

The IMPROVEMENT ERA

"The Voice of the Church"



VOLUME 58

NUMBER 1

January 1955

Editors: DAVID O. MCKAY - RICHARD L. EVANS

Managing Editor: DOYLE L. GREEN

Associate Managing Editor: MARBA C. JOSEPHSON

Production Editor: ELIZABETH J. MOFFITT - Research Editor: ALBERT L.

ZOBELL, JR. Manuscript Editor: IRIS PARKER

Contributing Editors: ARCHIBALD F. BENNETT - G. HOMER DURHAM

FRANKLIN S. HARRIS, JR. - HUGH NIBLEY - LEE A. PALMER

CLAUDE B. PETERSEN - SIDNEY B. SPERRY

General Manager: ELBERT R. CURTIS - Associate Manager: BERTHA S. REEDER

Business Manager: JOHN D. GILES - Advertising Director: VERL F. SCOTT

Subscription Director: A. GLEN SNARR

The Editor's Page

Some Certainties that Can Be Counted On
President David O. McKay 13

Church Features

Your Question: What Can We Do On the Sabbath?
Joseph Fielding Smith 14
The Way of the Church—Controlling the Past—I
Hugh Nibley 20
What My Faith Means to Me
John A. Widtsoe 27
Four Members Appointed to Melchizedek Priesthood48
General Boards7 Presiding Bishopric's Page50
The Church Moves On8

Special Features

We Are Not Alone In LifeRichard L. Evans 16
Value Beyond PriceSterling B. Talmage 18
Wheat and Other Foods for ManJerry W. Hill 23
What's The Rush?O. A. Kearney 31
The Spoken Word from Temple Square.....
Richard L. Evans 36, 40, 42, 46
Exploring the Universe, Franklin S. Germany, G. Homer Durham2
Harris, Jr.1 On the Bookrack10
These Times, The Revival of Your Page & Ours64

Today's Family

A Tradition of Good Food with If I Were in My Teens, Emily H.58
Mrs. Richard L. Evans52 Bennett58
Why Must They Bring Sweets? Handy Hints59
William Witter56

Stories, Poetry

Mothers are So HelplessMary Ek Knowles 24
The Transformation of HelenLora M. Conant 28
A Wooden FenceJoyce Knudsen 32
Frontispiece, Tree in Winter, Eliza- Celestial Change, Oren R. Brown42
beth A. Hutchison11 Housewives' Waterloo, Jane Mer-
Poetry Page12 chant55

Official Organ of

THE PRIESTHOOD QUORUMS,
MUTUAL IMPROVEMENT ASSO-
CIATIONS, DEPARTMENT OF
EDUCATION, MUSIC COMMITTEE,
WARD TEACHERS, AND OTHER
AGENCIES OF

The Church of
Jesus Christ
of Latter-day Saints

The Cover

"Winter in the Valley" depicts the hardships and cold endured by the Pioneers. The painting by J. Leo Fairbanks is in the Bureau of Information on Temple Square in Salt Lake City.

EDITORIAL AND BUSINESS OFFICES
50 North Main Street
Y.M.M.I.A. Offices, 50 North Main St.
Y.W.M.I.A. Offices, 40 North Main St.
Salt Lake City 1, Utah

Copyright 1955 by Mutual Funds, Inc., a Corporation of the Young Men's Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints. All rights reserved. Subscription price, \$2.50 a year, in advance; foreign subscriptions, \$3.00 a year, in advance; 25c single copy.

Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return.

Change of Address

Fifteen days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

National Advertising Representatives

EDWARD S. TOWNSEND COMPANY
Russ Building
San Francisco, California

EDWARD S. TOWNSEND COMPANY
1324 Wilshire Blvd.
Los Angeles 17, California

SADLER AND SANGSTON ASSOCIATES
312 Madison Ave.
New York 17, N. Y.

DAVIS & SONS
30 N. LaSalle St.
Chicago, Illinois

Member, Audit Bureau of Circulations

THE IMPROVEMENT ERA



Betty Crocker says:
OF GENERAL MILLS

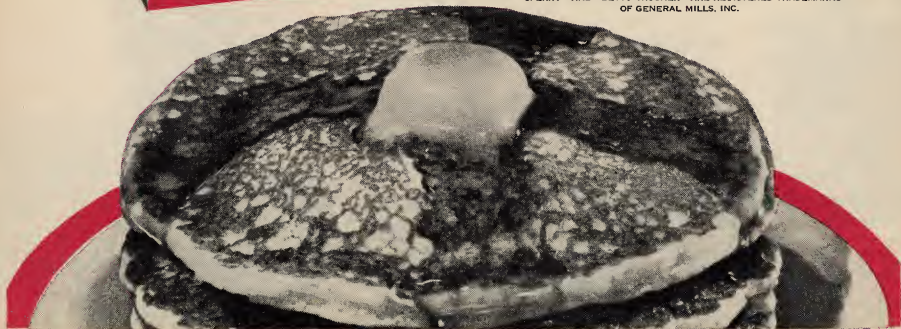
**"It's the sour-cream
buttermilk
in the mix
that makes Sperry pancakes
taste so good!"**



Never before could you make such delicious sour-cream, buttermilk pancakes. It's a simple new Betty Crocker method. Easy directions are on the Sperry Pancake & Waffle Mix package. Try them. You'll get lighter, better tasting pancakes than ever before.

Sperry
PANCAKE & WAFFLE MIX

"SPERRY" AND "BETTY CROCKER" ARE REGISTERED TRADEMARKS
OF GENERAL MILLS, INC.



Building for the future...

The Encyclopedia **AMERICANA**

Every step of the way, The Encyclopedia Americana can be your foundation of learning and a stairway to success, *a future unlimited!* Now, you and your entire family can build for a wonderfully new life, with a whole world of knowledge at your fingertips in every volume of this famous set.

Today's most successful men and women, leaders in every field of endeavor, continually strive to improve their grasp of knowledge. The power of knowledge can give you the tools to create the confidence and strength to make your life a success. What better way to do this than with The Encyclopedia Americana's 59,000 easy-to-read, easy-to-understand articles on every important subject?

Your children, too, will learn the value of this handy reference work, containing background material on world affairs, literature, history, science, drama, art, government. They will get an early start in building for their future through better understanding and appreciation of their schoolwork.

★ 30 GREAT VOLUMES ★ 59,000 ARTICLES
★ 10,000 ILLUSTRATIONS ★ EASY-TO-USE INDEX

Priced from

\$19950

to

\$60000

Prices of other bindings and combinations upon request.

AMERICANA CORPORATION

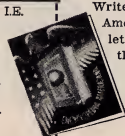
4606 EAST-WEST HIGHWAY, WASHINGTON 14, D.C.

Gentlemen: Please send me FREE — without obligation — the new 48-page, full-color Americana Preview Booklet. Also, please tell me how I may obtain this large 30-volume library on easy budget terms.

NAME _____

ADDRESS _____

CITY _____ ZONE _____ STATE _____



Free Booklet!

Write for the FREE 48-page Americana Preview Booklet! It contains many of the thrilling full-page, full-color illustrations and a sampling of the fascinating articles which appear in The Encyclopedia Americana. Send for it now!



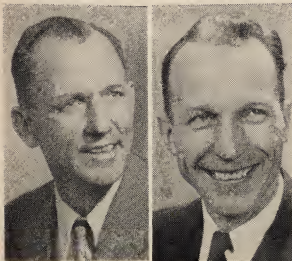
Four Members Appointed to General Boards

FOUR NEW members have been appointed to the general boards of the Young Men's and Young Women's Mutual Improvement Associations. They are Alma Heaton and Parley H. Liddle to the YMMIA, and Carolyn Dunn and Virginia Harris to the YWMIA.

A NATIVE of Kanab, Utah, Elder Heaton has long been active in the Church. He was first appointed as a ward MIA dance instructor when he was sixteen, and later served as dance instructor in Kanab Stake. He filled a mission in the Canadian Mission; he was active in the Southern States during the time he was stationed there during the war. He has been one of the presidents of the 311th quorum of Seventy in Riverdale (Utah) Stake.

Elder Heaton married Marie Bishop in the Salt Lake Temple in 1943. The couple have four children. In 1946 he and his wife were appointed Weber (Utah) Stake dance instructors and later held the same position in the Riverdale Stake. At the time of this appointment, Elder and Mrs. Heaton were district dance supervisors of the six stakes in the Provo area.

He attended Weber College and later the Utah State Agricultural College. He holds a master's degree in physical education and recreation. He is a member of the faculty of Brigham Young University. His assignment with the general board will be on the dance committee.



Alma Heaton

Parley H. Liddle

SINCE his return from the Australian Mission in 1935, Elder Liddle has served in various capacities as deacons' quorum adviser, Explorer leader, M Men leader and basketball coach, assistant stake superintendent and later stake superintendent of the North Jordan (Utah) Stake YWMIA, and Sunday School teacher. He has been active in the Church in Nevada, where he was born, in Salt Lake City, Provo, and Granger, where he has lived for twelve years.

In 1953, he received the honorary Master M Men award. He has been a member of the North Jordan District Scout committee.

With his wife, Clara, whom he married in the Salt Lake Temple, he has served as stake dance director and district dance supervisor in the Jordan area. The couple have three sons and a daughter.

Elder Liddle's assignment will be to the dance committee of the general board.

MISS DUNN has always been active in Church work wherever she has been. A native of Tooele, Utah she was a Sunday School teacher there in the First Ward and was an Honor Bee. Later she was YWMIA camp director in Tooele Stake. She served as Gleaner-M Men leader in the University Ward, Seattle (Washington) Stake, while she was a student at the University of Washington. She is a graduate of the University of Utah.

Her other YWMIA activities include: music director, University (Salt Lake City) Stake, drama director in the University Ward, Emigration (Salt Lake City) Stake, Golden Gleaner supervisor and Gleaner-M Men activity leader, Emigration Stake. She participated on the Golden Gleaner banquet committee during the June 1953 MIA conference.

Miss Dunn has filled a mission to New England, and is a past president of the New England Returned Missionary Society. She organized a newspaper for the returned mission-

aries from that mission who are now serving in military service. For a short time she served as an ordinance worker in the Salt Lake Temple.

She is assigned to the Junior Gleaner committee of the general board.



Carolyn Dunn

Virginia Harris

MISS HARRIS, YWMIA president of the Bingham Ward, West Jordan (Utah) Stake, has for many years been active in MIA dance activities in her ward, stake, and also as a district dance supervisor. She is a former attendance secretary in the YWMIA.

She has been a Sunday School teacher since she herself was in the seventh grade in the Bingham area. At the present time she is Junior Sunday School supervisor of her ward, and has been a member of the West Jordan Stake Sunday School board.

Miss Harris holds a bachelor of science degree in physical education from the Utah State Agricultural College. Since then she has taken special work in dance at the University of Wisconsin, University of California; Colorado College, College of the Pacific, and the McCune School of Music and Dance. She initiated square dancing as a community activity in Bingham Canyon and received the Eagle Lodge award as the outstanding person of the year contributing to community activities.

She is assigned to the dance committee of the general board.

For Church School or Auditorium

Connsonata



AMERICA'S FINEST ELECTRONIC ORGAN

Come in or . . . phone for a demonstration appointment—see and hear this newest Connsonata . . . standard A.G.O. specification, 32-note pedal board with two independent 61-note manuals. No other organ can compare with it for all-round value. See it today.

Daynes Music

45-47 SOUTH MAIN

145 NORTH UNIVERSITY, PROVO • 2260 WASHINGTON BLVD, OGDEN

FOR THE MISSIONARY,
IN STAKE OR MISSION

TWO BOOKS

Especially written with the missionary in mind
"THE A. B. C. OF MORMONISM"
and

"THE MORMON MISSIONARY'S
MESSAGE"

by AUBREY J. PARKER

(One-time Methodist Minister)

Beautifully bound in green and gold cloth—hard back—in the popular pocket size for greater convenience. Sent to you for \$1.00 each, postpaid, anywhere in the world.

Address Elder Aubrey J. Parker
616 West on Corrallo
Santa Barbara, California

THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

October 1954

17 Elder LeGrand Richards of the Council of the Twelve dedicated the chapel of the Seaside (Oregon) Branch, Northwestern States Mission.

Dr. Hugh Nibley of the faculty of Brigham Young University concluded his popular series of radio discussions on the Church hour on KSL.

19 THE gold-covered aluminum statue of the Angel Moroni was hoisted to the top of the tower of the Los Angeles Temple. (His trumpet will be put into place later.) President and Mrs. McKay were in Los Angeles and saw the statue permanently placed.

Elder LeGrand Richards of the Council of the Twelve dedicated the chapel of the Kellogg (Idaho) Branch, Northwestern States Mission.

30 It was announced that Elder Alma Heaton had been appointed to the general board of the Young Men's Mutual Improvement Association.

intact with President Charles O. Dunn and his counselors, Elders Albert N. Muhlstein and Howard M. Ballif. The new stake was organized under the direction of Elders Harold B. Lee and George Q. Morris of the Council of the Twelve.

Elder Clifford E. Young, Assistant to the Council of the Twelve, dedicated the chapel of the Chico Ward, Gridley (California) Stake.

Bishop Thorpe B. Isaacson of the Presiding Bishopric dedicated the chapel of the Plain City Ward, Farr West (Utah) Stake.

11 UNDER the direction of the Mutual Improvement Association, the finals of the annual quartet contest opened today.

12 THESE are the winners in the annual quartet festival: Male quartets: Lorraine Ward, Parley's First Ward, Canyon Rim Ward; Ladies' quartets: Canyon Rim Ward, South Twentieth Ward; Mixed quartets: Lorraine Ward, Mountain View Ward.

Bishop Carl W. Buehner of the Presiding Bishopric dedicated the combination Fairmont Ward chapel and Granite (Salt Lake City) Stake recreation center.

13 PRESIDENT Stephen L. Richards of the First Presidency laid the cornerstone for the Swiss Temple, located at Zollikofen, near Bern, Switzerland.

14 PRESIDENT David O. McKay dedicated the chapel of the Las Vegas Fifth and Sixth wards, Las Vegas (Nevada) Stake.

Elder Mark E. Petersen of the Council of the Twelve dedicated the chapel of the Brigham City Sixth Ward, South Box Elder (Utah) Stake.

15 ELDER Mark E. Petersen of the Council of the Twelve left Salt Lake City for a tour of the three South American missions of the Church.

21 PRESIDENT David O. McKay dedicated the chapel of the Ogden Thirty-fourth and Thirty-seventh wards, South Ogden (Utah) Stake.

Elder Spencer W. Kimball of the Council of the Twelve dedicated the chapel of the North Ogden Second Ward, Ben Lomond (Utah) Stake.

THE IMPROVEMENT ERA

November 1954

4 PRESIDENT Stephen L. Richards left Salt Lake City for Europe, where he will lay the cornerstone for the new temple near Bern, Switzerland.

6 THE First Presidency announced that Elder Richard L. Evans of the Council of the Twelve will continue as president of the Temple Square Mission and director of the Bureau of Information. President Marion D. Hanks of the First Council of the Seventy was named as first counselor, and Elder Robert R. McKay was named as second counselor. The counselors will also serve as assistant directors of the Bureau of Information, in which capacity Elder Hanks has been serving since 1948.

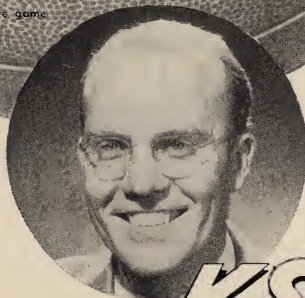
7 WEST BOISE STAKE organized from portions of Boise (Idaho) Stake, with Elder David Keith Ricks as president. Elders Elton P. Larsen and Grant C. Cluff were sustained as counselors. The new stake, 218th now functioning in the Church, is composed of membership residing in the Boise Third, Fifth, Seventh, and Eighth wards, Meridian, Meridian Second, and Eagle wards. The presidency of the Boise Stake remained

HEAR DEAN BENNETT REPORT B. Y. U. BASKETBALL ACTION "PLAY-BY-PLAY" ON KSL Radio

1955 BRIGHAM YOUNG UNIVERSITY SCHEDULE

January 1	*BYU at Murray State, Kentucky	
January 4	*BYU at Manhattan (Madison Sq. Garden)	
January 6	BYU at New Mexico	8:00 P.M.
January 8	BYU at Denver	8:00 P.M.
January 14	Montana at BYU	8:00 P.M.
January 15	Utah State at BYU	8:00 P.M.
January 21	BYU at Colorado A&M	8:00 P.M.
January 22	BYU at Wyoming	8:00 P.M.
January 28-29	*BYU at Oregon	9:00 P.M.
February 11	Utah at BYU	8:00 P.M.
February 12	BYU at Utah	8:00 P.M.
February 17	BYU at Utah State	8:00 P.M.
February 19	BYU at Montana	8:00 P.M.
February 25	Colorado A&M at BYU	8:00 P.M.
February 26	Wyoming at BYU	8:00 P.M.
March 4	Denver at BYU	8:00 P.M.
March 5	New Mexico at BYU	8:00 P.M.

*Non-conference game



KSL
Radio



BRAND

RAISINS
taste
so
good!

It's the grapes!

The world's finest grapes are grown in the sun-drenched San Joaquin Valley of California on the Western Slope of the High Sierras. From these well-cared-for vineyards, stretching mile after mile, only the best of each year's crop is selected and dried in the sun to make Plump and Meaty Brand raisins. That's why Plump and Meaty Brand are the tastiest, plump-est, meatiest, most luscious raisins you ever ate!

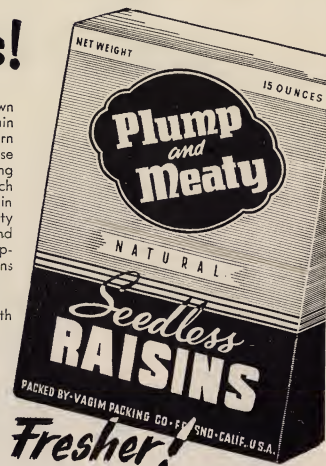
Make all your foods RICH with Plump and Meaty Brand raisins.

Plump and Meaty Brand Natural Seedless Raisins are:

- PURE
- UNADULTERATED
- CONTAIN NO CHEMICALS OR ARTIFICIAL PRESERVATIVES



Save



Luscious Plump and Meaty raisins come to you as fresh as the day they were packed—twice-sealed in Flavo-tite cartons or bags. They stay fresh and hold their natural goodness and taste. Try them today!

SAVE! Buy the economical two and four pound bags, twice-sealed in Flavo-tite. They keep!

VAGIM PACKING COMPANY • FRESNO, CALIFORNIA

ON THE BOOKRACK

OUR LORD OF THE GOSPELS

(J. Reuben Clark, Jr. Deseret Book Company, Salt Lake City. 552 pages. 1954. \$5.00.)

THIS book is one that has long been needed—since it is a harmony of the Gospels, Matthew, Mark, Luke, and John, as well as with some of 3 Nephi where it corresponds. In addition there is one section that deals with 3 Nephi separately. Most readers of the New Testament are interested in knowing the way the Gospels coincide and the way they differ from each other. This book, ably executed by President J. Reuben Clark, Jr., of the First Presidency, gives in consecutive reading the direct quotations from the Gospels dealing with the same subject matter.

The forcefulness of such a treatment is immeasurable since the accumulative evidence piles up with great intensity concerning the life and mission of Jesus Christ, our Lord and Savior. *Our Lord of the Gospels* indicates the diligence and the painstaking qualities of the author who has combed the scriptures to indicate a clearer account of the teachings of the Christ. The reader, whether he be a scholar or an average reader, will find that this book will add much to an increased testimony of the ministry of Jesus Christ.

DOCTRINES OF SALVATION

(Sermons and Writings of Joseph Fielding Smith. Compiled by Bruce R. McConkie. Bookcraft, Salt Lake City. 1954. 348 pages. \$3.00.)

FROM the published writings and from the many personal letters President Joseph Fielding Smith has written answering questions by researchers, these many selections have been compiled into chapters dealing with such subjects as: Character, Attributes, and Perfections of God; The Son of God; The Holy Ghost, Light of Christ, and Second Comforter; Our First and Second Estates; The Earth: Its Creation and Destiny; Michael our Prince; The Fall of Adam; The Atonement of Christ; Evolution; Everlasting Covenants; The Restoration of All Things; Joseph Smith: Prophet of the Restoration; The Divine Law of Witnesses; The Church and Kingdom; Origin and Destiny of the "Reorganized" Church; The Law of Revelation; Gaining the Knowledge that Saves; and Teaching the Gospel. From this list the reader can glean the significance of the treatment—and knowing the author will realize the

(Concluded on page 43)

THE IMPROVEMENT ERA



—Photograph by Willard Luce

Tree in Winter

by Elizabeth A. Hutchison

THIS pure and clean-cut symmetry of form
 Which summer hid from our admiring eyes
 With green and flattering garments of disguise,
 Emerges now from out the winter storm.
 Before spring comes with gentle air to warm
 The icy fingers reaching toward the skies,
 We see their strange new beauty with surprise,
 White etchings made as twirling snowflakes swarm.

Against a sunset sky of spreading flame
 Exquisitely a picture is portrayed
 In sweeping lines both delicate and bold.
 These stark and fragile branches are the same
 That other seasons brilliantly arrayed,
 But now an innate charm and grace unfold.



SONG TO MY HEART

By Elaine V. Emans

IF, by our passing through it, this new year
Is to be lovelier than it would have been,
Holding more beauty and more kindly cheer
And, Heart, a little more of goodness, then
Should we contrive to set our feet along
The friendly road, and keep for use always
A host of simple greetings, and a song
Within ourselves for dull and restless days.

And unto every new day should we give
A faith for going on, and hope to brighten
Its failure hours, and, Heart, we should so
live
By love that its sweet radiance will lighten
Much dark misunderstanding—if this new
Year is made lovelier by our passing through!

PRAYER ON NEW YEAR'S EVE

By Lee Avery

GRANT me, oh God, this New Year's Eve,
Strength to begin again.
Give me the heart to hope, believe,
Relinquishing the pain
Of strife and striving, want and fear,
The craven mortal theme—
Help me to bless those I hold dear,
Teach me again to dream.
And in this year, so young and new,
Help me each day to be
The best I can—more brave, more true—
In all humility!

CRADLE SONG

By Vivian E. Wood

OF WALNUT, velvety and satin-soft,
Is this old cradle handed down the
years;
Uncertain is her step in attic-loft.
His sure and steady arms ally her fears.
Husband and wife, they bring the cradle
down.
Together work with shining eyes all through
The night. When dawn shines in the
little town,
She raises tranquil eyes of heavenly blue:
"A bed is made and ready for our son,
His father's father's bed from silentcroft
Is smoothly lined. The coverlets are done,
And I am ready, husband, for the oft-
Repeated rite of woman's lot. Unlock
The door and let, oh let, the cradle rock!"

YEAR'S END

By Eunice J. Miles

THAT quiet night was remembered well,
The last of a dying year,
A snapped twig tinkled a frosty chime,
The sky was bitter-clear.
In a world of white we caught the faint
Clang of a distant bell,
Tolling good-bye to a year well-spent,
Bursting its time-worn shell.

PRAYER AT THE NEW YEAR

By Anobel Armour

NOW is the New Year come, and I would
see
The world grown peaceful by a special
grace;
Give me the vision then, O Lord, to be
A word of peace in my own narrow place.
Each in his own way has his work to do
No matter on what roads his feet may go,
And I would walk with your love shining
through
So that each passerby I meet may know
That only love is in my earth-bound heart,
That all God's children are my kith and
kin.
Love is the way for me to do my part,
For in the hands of love does peace begin.



—Eva Luoma Photo

OLD TESTAMENT

By Dorothy J. Roberts

WITH a meaning coil of words you have
caught me;
By wisdom wound in magic litany.
To the covert of your words I am brought
And all the breath within my throat is
caught
By a supple, woven majesty of phrase.
My earthliness wanes to your platted lays.
With words you capture my wild soli-
tudes;
My hunger savors bait of your similitudes.
Futile are fingers, that my foot of clay
Is meshed in winding sound your symbols
play.
You lure with shortened lengths of truth
withheld;
By the sudden battlemented, canted
Ramparts lifted up within my mind
At sound and sight of your smiles twined;
By artistry born of a bursting seed
In a bosom twin to my own surging need.
By words you snare me, prophets of my
Lord,
My ankles, restless dashing streams to
ford,
Are stilled in meadows green with pasture
where
Your precepts circle with a wythe of prayer.

UNTO YOU THIS DAY

By Mabel Jones Gabbott

IN a stable room with cattle lowing near,
Mary soothed the holy child, and knew
A quiet peace, dispelling doubt and fear,
And rocked him in her arms as mothers do.
She welcomed great and wise men from
afar,
And shepherds from the hills near Bethle-
hem,
Who, guided by a new and brilliant star,
Whispered of angels who had awakened
them.

She heard the chorus sing of peace, good
will;
And in her heart she wondered at this
thing;
The awe of Gabriel was with her still:
"For unto you this day is born a King."

TELL ME, WHITE GULL

By Mary Hess Hackney

STATELY white gull, wings tipped with
gray,
Tell me, as you seek your prey,
What far-flung whisper have you heard
Calling you, a coastal bird,
To follow in the plowshares' wake
To garner as brown furrows break?
Tell me, that I shall have no fear
If that still call reach me here.

COMING OF NIGHT

By Lalia Mitchell Thornton

GOOD NIGHT! Sleep well! We say it tenderly
When shadows lie upon the meadow
where we played;
As children we have known a happy day,
And wearily we welcome unafraid
The deepening shadows and the evening
star:
The sun will rise again; day is not far.
Good night! Sleep well! We say it prayer-
fully,
When shadows touch the whiteness of a
bed.
The years were kind; we have walked near
to God
And have no fear of what may lie ahead.
A step into the dark, small courage takes
For one who visions heaven when he wakes.

FOG BOUND

By Marian Schroder Crothers

THE fog hangs low.
Each tree, a tall, grim phantom looms,
Close wrapped in spectral robes of white,
While over thickets coil the rolling, sound-
less tide.
Dim shapes appear, to fade, distorted and
misshapen
In the smothering fogs.
Long, trailing mist-veils drift along the
ground;
All things are silent, hushed in helpless
waiting.
Malevolently, the fog creeps closer,
Crushing with writhing tentacles
The captive earth.

GONE IS THE LISTENER

By Elinor Blance Vassej

FROM hill to hill the echo would rebound;
From me to you each syllable rang clear.
But now the words drop silent from my
lips:
There is no joy without a listening ear.
THE IMPROVEMENT ERA

Some Certainties That Can Be Counted On

by President David O. McKay

(Excerpts from the book, *Gospel Ideals*, and other sources.)

YOUNG MAN, "If science says to you that it has not found a divine personal being, nor the soul of man, you are not justified in concluding that these realities do not exist. There is not a single scientific specialist of repute," says Dr. Hudson, "who has attempted to prove by scientific method that what science cannot demonstrate is thereby disproved."

* * * * *

I know, as a very forceful English writer has said: "There are tens of thousands of bright and agreeable young people in every Christian country who do not even try to believe in Christ, and would regard it as positively eccentric to do so. They would as soon believe in Father Christmas. They have no particular foundation for their skepticism. They certainly haven't made a careful study of the documents, and most of them would be completely floored if you asked them to name a single passage in the Gospels which can legitimately be regarded as fake. All they can say is, vaguely, that obviously the whole thing is impossible and they leave it at that. . . ."

* * * * *

But hear these unwavering testimonies—from one outside in the words of Charles A. Dinsmore: "God and the unseen world are not merely objects of surmise. We know them in experience. . . . It is the eye of faith that sees the broad horizons, the color and the gleam. Religion standing on the known experience of the race makes this one bold and glorious affirmation. She asserts that this *Power* that makes for truth, for beauty, for goodness is *not less personal than we*. This leap of faith is justified, because God cannot be less than the greatest of his works: the cause must be adequate to the effect. When therefore we call God personal, we have interpreted him by the loftiest symbol we have. He may be infinitely more, he cannot be less. . . . As Herbert Spencer has so well said: 'The choice is not between a personal God and something lower, but between a personal God and something higher.'"

And here is the direct testimony of Joseph Smith about the reality of God as a personal being:

"When the light rested upon me I saw two

Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—*This is my Beloved Son. Hear Him!*" (P. of G. P., Joseph Smith 2:17.)

* * * * *

The Prophet Joseph Smith, but a youth, did not argue upon the personality of God; he did not speculate upon that eternal source of energy and intelligence from which all life gets its being; he merely stated the truth.

* * * * *

The responsibility of showing to the world that the gospel of Jesus Christ will solve its problems rests upon the men who make the claim, who believe that the declaration made by the Prophet Joseph is true.

* * * * *

To all who believe in a personal God and his divine truth, life can be delightful and beautiful. As a matter of fact, it is glorious just to be alive. Joy, even ecstasy, can be experienced in the consciousness of existence. There is supreme satisfaction in sensing one's individual entity and in realizing that that entity is part of God's great creative plan. There are none so poor, none so rich, sick, or maimed who may not be conscious of this relationship.

* * * * *

Thus anchored in the faith, our young people have the foundation of spirituality, and the teachings of materialistic philosophy cannot dislodge them.

* * * * *

Though we are living in perilous times, you and I can rejoice because the gospel is among men. The Church is established in this free country, nevermore to be thrown down or given to another people. Nations may rise, and nations may destroy each other in strife, but this gospel is here to stay, and we must preach it and proclaim it, that peace may come, for it is only through obedience to the gospel of Jesus Christ that peace will come permanently upon the earth.

* * * * *

"Let not your heart be troubled; ye believe in God, believe also in me." (John 14:1.)

The Editor's Page

Your Question

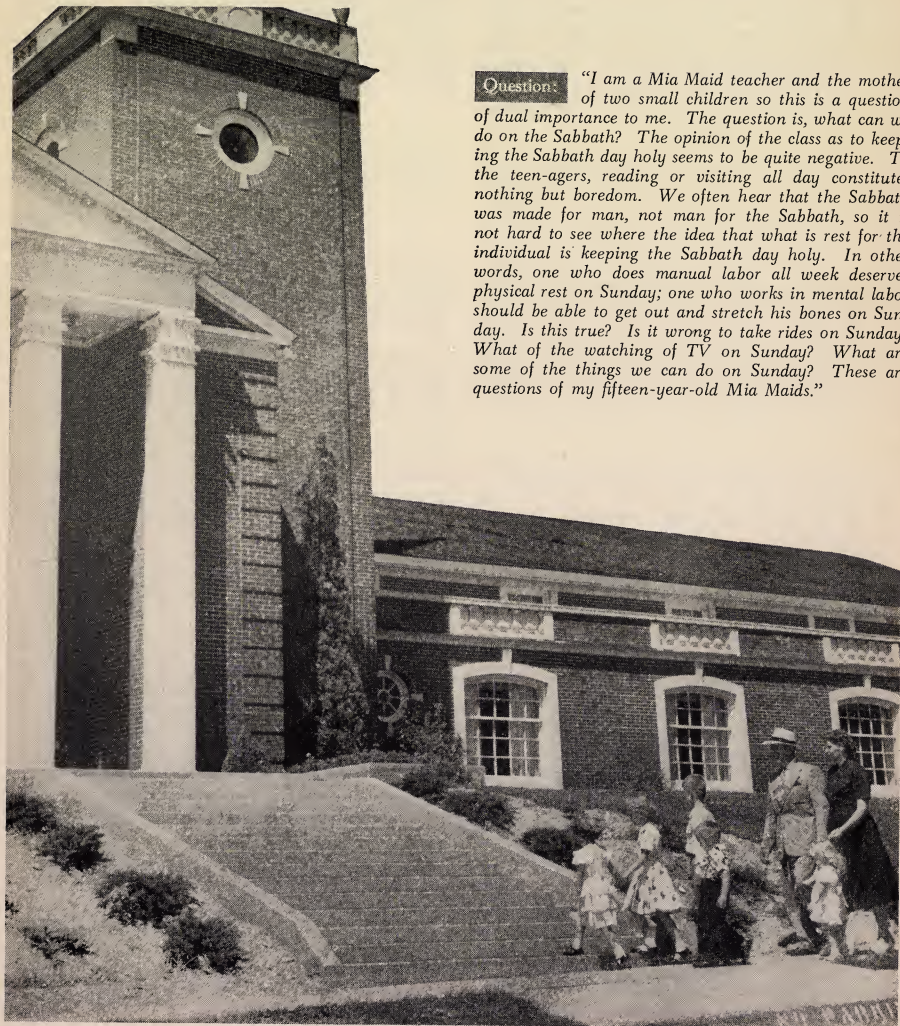
What Can On the

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

Question:

"I am a Mia Maid teacher and the mother of two small children so this is a question of dual importance to me. The question is, what can we do on the Sabbath? The opinion of the class as to keeping the Sabbath day holy seems to be quite negative. To the teen-agers, reading or visiting all day constitutes nothing but boredom. We often hear that the Sabbath was made for man, not man for the Sabbath, so it is not hard to see where the idea that what is rest for the individual is keeping the Sabbath day holy. In other words, one who does manual labor all week deserves physical rest on Sunday; one who works in mental labor should be able to get out and stretch his bones on Sunday. Is this true? Is it wrong to take rides on Sunday? What of the watching of TV on Sunday? What are some of the things we can do on Sunday? These are questions of my fifteen-year-old Mia Maids."



We Do Sabbath?

Answer:

The observance of the Sabbath day is one of the great commandments of the Decalogue. It is well to repeat it here as it was given to ancient Israel; also as it has been given to modern Israel in our own dispensation.

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." (Exodus 20:8-11.)

This commandment is quite definite and in this dispensation the Lord gave further instruction as follows:

"Thou shalt thank the Lord thy God in all things.

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

"But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

"Verily, this is fasting and prayer, or in other words, rejoicing and prayer." (D. & C. 59:7-14.)

There is much more said in relation to this subject, but this will suffice for our purpose. Here the Lord speaks emphatically, but kindly. There must be great blessings awaiting those who have faith and integrity enough to obey this counsel. The faithful members of the Church who keep the first great commandment—to love God—never find any commandment from him unfruitful or

difficult to keep. The Lord has never given a commandment to the members of the Church, or to the world, except it has been given for the everlasting welfare and blessing for all who obey it. Every commandment given has to do with spiritual things. The Lord declared that never at any time has he given unto man a law which is temporal in its nature. Although we fail to see it, every commandment has a spiritual application. This is definitely so in relation to the observance of the Sabbath day.

It is very natural for children to ask why they should obey the law of the Sabbath as the Lord has proclaimed it. They are indeed worthy of an answer. This I shall endeavor to supply.

If we had sufficient faith and humility, we would be willing to follow the commandments of the Lord, not only in relation to the Sabbath, but also every other commandment he has given. Even the young children should have this faith impressed upon them, and by skillful teaching in the home it will be developed. The Lord has given us six days of each week in which we can work and earn our living and in these six days most of us, and especially children, can and do find time for some amusement and relaxation. The demands upon the time of working men and likewise professional men, seldom, if ever, require all of the time during these six days without any hours for relaxation and amusement. School children have one day free out of the six, and each school day leaves some period for relaxation. The athletics, playing of games, and other amusements that they engage in indicate that the entire time of the six days is seldom occupied without some hours free. Most businessmen and professional men can find time for golf or fishing and hunting; and they do not need the Sunday to "stretch their bones," in sports and other entertainment. Some working men today work only five days a week, yet they have formed the habit of taking the Sabbath for additional time for leisure and amusement. There are very few exceptions where no free time can be found. Most of us, if we would consider carefully the time that we have free, will discover that there are free moments when we could improve our minds by study and the reading of good books.

These six days give ample time for men to care for the temporal needs of their bodies, to clothe and feed themselves and their dependents, and the Lord has asked us to take the seventh, or Sabbath, to feed the spirit. The great majority of men and children today are not content to take only the six days for the purposes of the physical needs of the body and are starving their spirits. If we go without food, we get hungry; if we go without sleep, we get weary and ill; but we seldom think that the starving of the spirit is anything that should worry us. When we do this, we feel no pain, no misery, unless it is that our conscience troubles us. If we persist in the violation of the Sabbath day, the time comes when our conscience becomes seared, and we fail to heed its warnings or its call for spiritual food. Surely it is not unreasonable for us to be commanded to obey the Sabbath when the Lord has given us six-sevenths of our time for all temporal purposes.

Children need to feed the spirit as well as adults do, and surely the man or the woman who obeys the will of the Lord feels better and has more claim upon the blessings of the Lord than does the rebellious brother

EDITOR'S NOTE

Response to *Your Question* is so large that it is possible to answer on these pages but a small percentage of the questions submitted. When you write, be sure to include your name and address in case it seems advisable to answer your letter personally.

(Continued on page 38)

MY BELOVED FRIENDS: As we see and talk to other people (and even sometimes as we look into our own hearts), it is apparent that there is much of loneliness in life—not only the loneliness that comes from lack of companionship with people—but also the loneliness that comes with lack of purpose, with lack of understanding of the reasons why we live.

No doubt, some loneliness comes because we are always inseparably ourselves. Some thoughts, some experiences, some intuitions, some of the awareness we have within us we cannot fully share with anyone else. We come into the world alone. We leave it alone. We are always and eternally our own separate selves.

But loneliness is more than simply solitude. (A person can be very lonely in a crowded, busy place.) And there is a kind of loneliness that comes from a sense of not belonging, of not fitting in, of not knowing our part in the picture—of not knowing what we are, or who we are, or where we came from, or where we are going, or why we are here, or what life is basically all about.

The mortal years of life pass swiftly and soon. And except for some glorious, eternal certainties there could well be a universal feeling of frustration. We labor long for things that sustain life and for things that afford a little passing pleasure—but there is nothing of these tangleables that we can take with us. These things we call our own are ours only for a short time. The farmer's fields not long ago belonged to someone else, and soon again will belong to someone else. The stocks, the bonds, the buildings, the houses we have, whatever we have title to, we all shall leave in yet a little while—and our going will make a mockery of all the titles of our earthly tenancy.

About all we can take with us, after all, are the knowledge and character we have acquired, the intelligence we have developed or improved upon, the service we have given, the lessons we have learned, and the blessed assurance that we may have our life and loved ones, always and forever—as assured us by a wise and kindly Father whose children we all are. And knowing him, and what he is to us, (and what we are to one another), what his purpose is in sending us here from his presence, is one of the surest safeguards against loneliness and feelings of frustration.

We Are Not Alone in Life*

by Richard L. Evans

OF THE COUNCIL OF THE TWELVE

Some few evenings ago, I sat at dinner by the side of a distinguished, successful industrialist, who told me simply and in a few sentences how he faced the heavy problems of his life, and met the decisions of each day:

"When I get up in the morning," he said, "I often feel that I can't face it, but as I get down on my knees and say simply 'God help me to do what I have to do this day,' strength comes, and I feel that I am equal to it. And I think of him as my Father, and talk to him as simply and directly as I used to talk to my father when he was here."

And then he added: "Sometimes I do things I know I shouldn't do. But when I do, I don't lie to God about my motives. I know it's no use. I know he knows my heart, my thoughts. I know what I have done, and he knows what I have done. And I don't try to deceive him or myself."

I was mellowed and humbled by the direct and simple spirit of this friend with whom I sat the other evening. He was not of my faith, but in my own earnest belief, he could not have talked to God with so much satisfaction or assurance if he had thought of him merely as a force, or as an ineffable essence, the nature and purpose of which he knew nothing—or at least nothing that would bring to him the assured feeling that he was in fact talking to his Father.

It is urgently important in life to draw nearer to a knowledge of the nature of God, and of our relationship to him and to one another. And what better place to begin than with the first book of the Bible—what better place to turn than to literal scriptural language:

In the beginning God created the heaven and the earth. . . .

And God said, Let us make man in our image, after our likeness: . . .

*Address delivered on the CBS Radio "Church of the Air," Sunday, October 3, 1954.

So God created man in his own image, in the image of God created he him; . . .

And God saw every thing that he had made, and, behold, it was very good. (Genesis 1:1, 26-27, 31.)

It was a good world; it is a good world—despite the foolishness and perversities of men. It is good because of its beauties and bounties, and because of the glorious purpose and limitless possibilities that a loving Father has given his children—a Father whom the scriptures testify is personal and approachable, even as Paul proclaimed in his Epistle to the Hebrews that Jesus the Christ was in "the express image" of his Father's person. (Hebrews 1:3.)

Scripture records that many men have seen God, among them Moses and Aaron and the seventy elders of Israel (Exodus 24:9-11)—even as John recorded in Revelation that

. . . his servants shall serve him:

And they shall see his face. (Rev. 22:3-4.)

And Stephen the Martyr,

. . . being full of the Holy Ghost, looked up stedfastly into heaven, and saw . . . Jesus standing on the right hand of God. (Acts 7:55.)

And Jesus frequently addressed his Father. In Gethsemane:

O my Father, if it be possible, let this cup pass from me. (Matt. 26:39.)

On Calvary:

Father, forgive them; for they know not what they do. (Luke 23:34.)

And earlier with the Twelve:

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come. . . .

And now, O Father, glorify thou me . . . with the glory which I had with thee before the world was.

. . . Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . .

[And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.] (John 17:1, 5, 11, 3.)

There is much more of scripture that affirms the oneness of purpose of the Father and of his Beloved Son

THE IMPROVEMENT ERA



—Camera Clis Photo from a painting by Carl Bloch.

"His voice is not unto the ancients only, but even unto our own day there is witness of his personal presence."

—and that also affirms their separateness of person as a literal, physical fact. And as Jesus approached him, so also may we approach the Father, in all our needs. In every problem, in sorrow and success, in all the things we struggle with from day to day, we can reach out to him with the assurance that he is there. He lives. He speaks. His voice is not unto the ancients only, but even unto our own day there is witness of his personal presence. He is a God of continuous revelation, of continuous mindfulness for all of us, and he does not shut himself in the heavens if we will let him come into our lives.

He has sent us here, from where we were with him before birth, for a brief period of mortal experience, with our free agency, our right of choice, with principles and commandments, and with his Spirit to light us through life, and has assured us everlasting life with the glorious promise of limitless and eternal progress and possibilities, with all the

sweetness of association of family and friends in the peace and protection of his presence—if we will. He has assured us that "men are, that they might have joy," (Book of Mormon, 2 Nephi 2:25) and has declared it to be his purpose "to bring to pass the immortality and eternal life of man." (Pearl of Great Price, Moses 1:39.)

Knowing our feelings for our own loved ones, for our own children, we can take confidence in the mercy and love and understanding and in the helpfulness of our Father in heaven, who will not leave the humblest child or the most lonely among us, alone in life.

You who are sick—you who are wracked with pain, you who are confined with physical infirmity—you are not alone in life. There is faith; there is hope; there is mercy; there is help from him:

... he that keepeth thee will not slumber. (Psalm 121:3.)

You who are discouraged, whose

obligations are heavy, whose best efforts somehow seem to fall short of success; you who have been falsely dealt with; you who have met reverses and disappointments, you who have lost heart: There is a kind and just and merciful Father in heaven to whom you can turn, and who will see that you lose nothing that should have been yours. He can bring peace to your hearts and restore faith and purpose. You are not alone.

And you who are tried and tempted, by appetites, by evil in its subtle shapes; you who have been careless in your conduct, who have lived the kind of lives that fall short of what you know you should have lived—and are contending with conscience and are torn inside yourselves: You also are not alone in life, for the Lord God who gave you life has also given the glorious principle of repentance, which, upon sincere turning away from false ways, can restore again the blessed peace that comes with quiet conscience.

(Continued on page 45)

VALUE BEYOND PRICE

by Dr. Sterling B. Talmage

THE FOURTH of the standard works that the Latter-day Saints regard as scripture is the little volume known as the Pearl of Great Price. It takes its name from Christ's parable recorded in Matthew where we read:

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

Who, when he had found one pearl of great price, went and sold all that he had, and bought it. (13:45-46.)

In a recent conversation, a missionary returned from Mexico said, "I think there is something extra in the Spanish Bible reading of that 46th verse; it used the wording 'una preciosa perla,' expressing value rather than price."

Here is an interesting variation in meaning. But it is not altogether new; a check against an old (1897) interlinear Greek testament shows the original word here to be *polytimon* which is given in literal translation as "very precious"; this might as well mean "highly prized" as "highly priced."

English is rich in synonyms. We use the terms *price*, *value*, *cost*, *worth*, and others—are they interchangeable? Or are there different shades of meaning involved which may be significant?

For many ordinary uses, these terms may be considered as synonyms; but where more precise designation is desired, the term *price* (as also *cost* and *costly*) is used with specific reference to sales value, to a cash consideration for transfer, to a



—Photo by Camera Clix from a painting by Carl Bloch

Like the "living water" at the well in Samaria, is our scripture—both ancient and modern.

market criterion. The term *value* is the larger one, including money value and also greater values beyond money and beyond price. Perhaps the most valuable influence on the early development of a child is mother love, but nobody can possibly put a price on it.

So the challenge faces us: Have we, in this little book that we have accepted as scripture, any precious truths that furnish us with religious values not to be expressed or counted in terms of cost or price?

And the answer is: Yes—several yeses. In our Pearl of Great Price we find several clear statements of truths not generally accepted as Christian doctrines at the time of its publication. Some of these truths serve to correct certain medieval errors in belief that had hung over into the nineteenth century and formed a real obstacle to clear religious thinking, particularly regarding some of the great truths of nature.

Apart from the values in its content,

discussed later, the unique value of the part of the Pearl of Great Price known as the book of Abraham lies in its unmatched character as the earliest scripture known to man. According to the Ussher biblical chronology, Abraham lived some four hundred years before Moses; if so, we have in the book of Abraham a scriptural record some four centuries older than any of the writings in the Bible. This gives the book of Abraham an inestimable value as a completely unique source book of religious truths known among men, hundreds of years earlier than from any other record accepted as scripture.

The values in the book of Abraham, however, are modern as well as ancient. The publication of the book of Abraham in English translation, about a hundred years ago, presented some of these most ancient truths as revelation just come to light in modern times and furnished a basis for the nineteenth-century correction of errors that had crept into Christianity

THE IMPROVEMENT ERA

during the Middle Ages and stuck there. The throwing of this ancient light on relatively modern errors was of inestimable value in eliminating wrong ideas and replacing them with older truths.

As an example, let us consider first one passage which, while not the most important one in this field, is the most clearly illustrative of the major principle involved here. It has to do with the method of creation, regarding which the Bible seems altogether silent. In Abraham we read as a part of the record of the divine planning:

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell. (3:24)

When the book of Abraham was published a little more than a century ago, the commonly accepted idea throughout Christendom was that the world was created out of nothing—simply brought into existence by divine fiat and nothing else. A reading of some of the sermons and homilies of that day suggests that some preachers thought that the out-of-nothing feature of creation was more important, or at least more marvelous, than the fact of creation itself. The idea that creation was an orderly process of organization had no place in medieval theology. The great value of this idea lies in the fact that it opens the way to the acceptance of all the truths developed in physics and chemistry based on the natural law of the indestructibility of matter. Modern revelation tells us the same thing, in the statement: "The elements are eternal; . . ." (D. & C. 93:33.)

The *Practical Standard Dictionary*, published in 1928, gives as the first definition of *create*: "To cause to come into existence; especially, to produce out of nothing." The *College Standard Dictionary*, dated 1950, says: "To cause to come into existence," but does not mention "out of nothing." Each edition gives the same second definition: "To produce as a new construction out of existing materials," and each gives as one definition of *creation*: "The combining or organizing of existing materials into new form." Certainly this sense is justified by the passage quoted from Abraham: "... we will take of these materials, and we will make an earth. . . ." (3:24.)

A further and greater value of the book of Abraham is found in the fact that the scriptural account of creation is definitely set as an operation of planning and organization in the realm of spirits, before the world was. The plan was made, the organization was established, the laws of nature were founded—all before the first rain fell upon the earth (Abraham 5:5; compare Moses 3:5 and Genesis 2:5)—and then matters were allowed to work themselves out according to those laws. Abraham says: "And the Gods watched those things which they had ordered until they obeyed." (4:18.)

They are still watching; obedience is not yet complete, especially among the souls of men.

One of the most valuable features of the Pearl of Great Price is the presentation of both the book of Abraham and the book of Moses, in which the parallel passages pertaining to the creation show such significant similarities and differences, not only with regard to each other but also as related to the record in the first two chapters of Genesis. Any literary critic comparing these three documents will recognize that they are built on the same pattern; their essential structural unity is obvious, and their differences are those of detail.



The book of Abraham, the oldest and probably the original of all three, gives an account of the creation as it was formulated and organized in the spirit world. It tells of the establishment of the divine plan, in six stages of planning. It includes the concept of the creation as organization, mentioned above, and also in

Abraham 5:13 fixes the time of this spiritual creation, of which the final feature was the placing of the pre-mortal Adam in Eden, as "... after the Lord's time, which was after the time of Kolob, for as yet the Gods had not appointed unto Adam his reckoning." This provides for as large a slice of eternity—"the Lord's time"—as the Lord cared to use prior to the mortal advent of Adam, with which the personal history of the chosen people begins. Here is a valuable concept, that earth time reaches back an unspecified distance into eternity, and that human time is simply the latest chapter in terrestrial history. James Hutton, an eminent Scottish geologist of the eighteenth century, has been quoted as saying: "In the great panorama of nature we can discern no trace of a beginning and no prospect of an end"; which is simply a scientist's cautious way of expressing the great fundamental truth: The works of God are eternal.

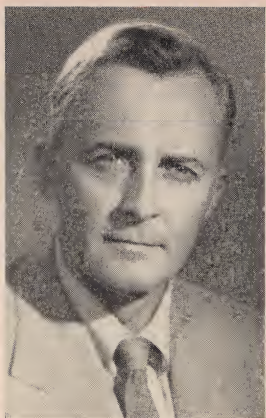
Even more valuable than the concept of the eternal nature of matter is the clear statement of the eternal nature of gospel truth. The generally accepted idea, based on New Testament sources, has been that the gospel of Christ superseded the Law of Moses, and was first introduced during Christ's ministry. Although the Old Testament contains a few hints of the possession of truths higher than the law during pre-Christian times, it remained for the Pearl of Great Price to give the first clear and positive statement that the gospel dates clear back to Adam's time. Moses 5:6-12 records, and in Moses 6:50-68 Enoch explains, that the gospel of repentance, including the doctrines of baptism and redemption and the quickening power of the Holy Ghost, were taught and made clear to Adam, and that Adam and some of his more godly descendants were

preachers of righteousness, and spake and prophesied, and called upon all men, everywhere, to repent; and faith was taught unto the children of men. (*Ibid.*, 6:23.)

The Pearl of Great Price is the only scripture which states clearly that all of the first principles of the gospel were known to the ancient prophets. Neither the term *baptism* nor the name *Holy Ghost* seems to be used in the Old Testament.

A further valuable addition to the concepts of the eternal nature of mat-

(Continued on page 41)



Dr. Hugh Nibley

DR. HUGH NIBLEY, whose current series of articles "The Way of the Church" begins in this issue of THE IMPROVEMENT ERA, has built himself an enviable position as an historian. His training has pointed him toward this work, for from the early age of seventeen he went to the Swiss-German Mission, ending his activities by going to Athens, to consolidate his studies in Greek and Anglo-Saxon which he had begun when he was very young.

He was graduated from the University of California at Los Angeles with highest honors in 1934; he then attended the University of California at Berkeley on a fellowship, earning his Ph.D. in ancient history. Following his graduation, Dr. Nibley taught history and languages at Claremont Colleges in California. In 1942 he joined the army, serving in Great Britain and Germany. After his service, he became professor of history and religion at Brigham Young University in 1946, where he has since remained.

Dr. Nibley is not content to teach in an ordinary way. He interests himself in the research on subjects that prove valuable to the general reading public.

His studies have led him into areas as "Lehi in the Desert," "The World of the Jaredites," but always behind these unusual studies has lain his dominant interest in the early Church. His sabbatical leave of 1953 was spent entirely at Harvard and at Berkeley, filling in the gaps for the present study, "The Way of the Church."

The events and discoveries of the years since World War II have given rise to an unprecedented amount of speculation on the nature of the Christian Church. New finds have required the readjustment of all the long-established and prevailing ideas on the subject. Of key significance in contemporary discussion is the problem of the expectations of the early Christian regarding his church: Was it to remain firm and steadfast on the earth, to convert Babylon and spread steadily and irresistibly to the end of time? Was Christ to come in glory in a few days? Was the final judgment expected momentarily?

All these and other questions are treated in this new series by Dr. Hugh Nibley. The author takes the texts in their chronological order and considers what each has to say about the future of the Church and the world. All the major periods into which the texts fall are today being reconsidered. The discovery of the Scrolls in Palestine and new discoveries in Egypt are playing significant parts in the complete reevaluation of the genuine and the spurious elements in teachings which anciently went under the Christian label. The purpose of this series is to answer questions in the words of the ancients themselves, in order that the reading may take its own bearings in the radically shifting scene of Church history.

Controlling the Past

(a consideration of methods)

by Hugh Nibley, Ph.D.

1. THE QUESTION

GRANTED that Jesus founded a church, was that church expected by its founder and members to remain upon the earth for a limited time only, to be removed and restored at a later date, or was the "apostolic church" the ultimate and final founda-

tion of God on earth, destined "to remain firm and steadfast until the end of the world"? That is one of the most important questions that confront students of church history today.

Every day it becomes more apparent that on its solution depends the whole nature and history of the

Christian church. The solution is not far to seek: By the simple, almost mechanical, process of extracting from the literature of the ancient church those passages dealing specifically with the church's future, or what the saints thought would be its future, placing these passages in chronological order, and reading them over,

"THE WAY OF THE CHURCH"

anyone who has the requisite time and patience may discover the answer. That is what the present study intends to do.

It has not been done heretofore because when churchmen have found themselves confronted by the above question, with its alarming implication that all the churches of Christendom might conceivably be astray, they have dismissed the awful thought with a shudder. What! cries Tertullian, can all those martyrs have shed their blood for nothing?²¹—carefully evading the declaration of the martyrs themselves, that the only reward they ever think of is a crown in heaven, where they have been repaid a thousandfold for their brief sufferings here below. Conventional church history is resolved never to raise the question of whether the church of Christ actually survived, as the best way to avoid a disastrous answer. Thus at the present time leading church historians would forestall any embarrassing questions touching the main issue by devising ingenious titles for their studies: "The Infant Church" (*L'Eglise Naissante—Batifol*), "A World Being Born" (*Un Monde qui Nait—Daniel-Rops*), *The Unquenchable Light* (Latourette), etc., titles as "loaded" as Neander's *Planting and Training of the Christian Church*.

They are "loaded" because they suggest and permit research only along one carefully channeled course. The mere title "Infant Church" as used by these authors fixes unalterably the whole course of church history in advance: If the early church was by very definition an infant church or a world being born, we can tell no other story than one of growth and advancement regardless of what happened—calamitous failures are merely setbacks; success in any direction is growth; the story can have only one outcome; within a thematic framework we can ask all the questions we want to, but the main question of whether the church really was an infant church and not something totally different, must never be raised. And what other tale can one tell of an "Unquenchable Light," again an expression of those authors, save that it never goes out?²² That wonderful title has forestalled any embarrassing

questions as to whether the light was to overcome the darkness or the other way around—for merely to ask such a question is to remind oneself of John's terribly emphatic answer, that the "Unquenchable Light" was by no means to remain among men.

"The task of church history," writes the author of the latest large church history to appear, "is to give a clear, comprehensive, scientifically established over-all picture of the evolution of the visible institution of salvation founded by Christ."²³

This is very much as if he were to say, "Our business is to describe the triumph of the church," as if that triumph were inevitable. Like the classic question, "Have you stopped beating your mother-in-law?" it cleverly avoids a very important question by asking a less important one resting on the assumption that the other has been answered. The assignment of describing the evolution of the institution established by Christ assumes (1) that there was such an institution, (2) that it remained on the earth, and (3) that it underwent an observable process of evolution. All this is taken for granted, yet until very recently the bulk of scholars have regarded the first proposition as unproven, and they have only just begun to think about the second. The third point is, thanks to the systematic avoidance of the second, never questioned.

2. THE NATURE OF THE EVIDENCE

The study of church history has in the past been of interest to but a few, and their interest has been a strenuously partisan one. Who writes church histories? Churchmen. Who reads them? Divinity students. It would be hard to find another branch of science or the humanities in which so few scholars ever engage in the study of the thing for its own sake. Even the rare researcher of disinterested motives must end up taking sides, for the nature of the thing requires it.

"Only one who is personally convinced of the truth of the gospel," writes Heinrich Bornkamm, "can fully grasp its historical manifestations and what is lasting or changing in them. There is no such thing as

pure objectivity in the history of thought, which in fact would be rendered sterile by such."²⁴ In 1699 Gottfried Arnold published his *Impartial History of the Church and Heresy*, to show that the true church through age has been that of the persecuted mystics and heretics—whether his theory is right or not, it cannot by any effort of the imagination be called impartial.

Recently Professor Pleiffer has vigorously deplored any side-taking at all in the study of religion; he thinks one can maintain perfect scientific detachment by "keeping facts and faith, history and revelation, historical research and theological speculation separate and distinct."²⁵ But is not this appeal for a double book-keeping that shall "distinguish sharply between true facts and true doctrines"²⁶ simply a device for placing one's own particular beliefs beyond the reach of objective investigation? Is it fair of the doctors to denounce with moral indignation those who have not yet given up those partisan strivings in which they themselves engaged for generations, and only gave up with reluctance when years of determined seeking led to unforeseen and embarrassing conclusions? It is altogether too convenient when one's own methods of soapmaking have failed, to declare to the world that soap simply cannot be made and heap contempt on those who are still trying and abuse on those who have succeeded.

When the professor finds that his facts do not square with his doctrines, then, but not until then, he announces to the world as a general moral principle that *no one should ever try to compare facts with doctrines*. That lets him out. But the escape is altogether so convenient; the cause of cool and scientific detachment is defended with such surprising heat and censure; and the announcement of these so liberal and so obvious principles has come so suddenly and so late (for until now church scholars have all admitted to a degree of partisan interest) that one is forced to the conclusion that all this pleading to keep religion out of religious studies is possibly just an extreme form of partisan pleading.

(Continued on following page)

CONTROLLING THE PAST

(Continued from preceding page)

an attempt to save face by the belated declaration that the rules do not hold any more—that religious and historical facts have absolutely nothing to do with each other. Since the rules no longer favor us, we will abolish them!

The modern scientific credo is thus no exception to the rule that an ulterior motive has marked the writing of church history from the very beginning. "It is dangerous to enquire after truth among later writers," wrote the great Baronius, "who are often found to write that which false rumors, vain imaginings, private affection and sometimes Flattery suggested to their Minds, to the great prejudice of Historical Truth." But what about the earlier writers? "The age was one of rhetoric," writes Harnack of the period from the fourth century on, "which did not draw back at artifice and unverity of every kind. . . . Forgery was the order of the day. . . . Already in the fourth century a spirit of lying prevailed mightily in the official documents . . . and in the fifth and sixth centuries it ruled the Church." At that time "no one any longer put any faith in any written record or official document or report."

After giving various examples of the use of falsification by the most illustrious fathers as a partisan weapon, and describing the controversial literature as "a morass of lies and rascality," Harnack concludes that "one cannot escape the fear that present-day historians are still altogether too trusting in their attitude towards this whole literature. . . . We stand almost everywhere more or less helpless in the face of a systematically fabricated tradition."

Recently Walther Völker has shown that the great church history of Eusebius was actually a "tendentious" writing designed to prove a particular point.⁸ The events culminating in the riotous councils of the fourth century led thinking men of the time to doubt whether the church was still on earth or not: It was to silence his own doubts on this head that Eusebius undertook the researches that resulted in the ecclesiastical history. "By the simple process of excerpting . . . only what agreed with his fundamental thesis," Eusebius, according to Völker, "altered the appearance of

the old church history. All the tensions were removed, all the conflicts smoothed over. . . ."¹⁰ This work, which rightfully won for its author the title of "Father of Church History," laid down the line which church historians have followed ever since, namely the implicit and unquestioning defense at all times of the basic proposition that the Christian church of today is actually the "apostolic church" of the beginning, no matter how strangely and wonderfully altered. To this proposition all conventional church history is dedicated; it is the axiom which may never be questioned and which predetermines the direction of all research, the bed of Procrustes into which all the evidence must be made to fit, cost what it may.

Before we address ourselves to the proper task, which is (1) to set forth in order the early reference to the future of the church, and (2) to show what modern scholars have to say on the subject, it is necessary to get some idea of the nature of the documents with which we have to deal, and of the extent to which church historians have controlled those documents, actually inventing the past which they claim, and often sincerely, to be only discovering. The reader should be warned that the thesis of the present study runs counter to the massive consensus of church history for over a thousand years.

Long ago Socrates showed what a hollow thing consensus is. More recently, in 1932, Olaf Linton published his now famous study of what he calls "the Consensus" of church history in the nineteenth century. Therein he shows how the scholars when they think they are being most sound, most objective, and most scientific in their construction of church history, are actually doing little more than faithfully reflecting their own background and conditioning. As they are liberal, democratic, congregational, individualist, so must the "primitive church" be; if they like ritual, so did it; if they eschewed it, so did the early Christians.¹¹ But what the general public dreams not of, and even the experts underestimate is that the invention of history has been a major industry for many centuries, one of the primary concerns of scholars having been in

every age to *control the past*. This is a serious, but not criminal charge, for as we shall presently see, it is virtually impossible for anyone to handle ancient records without in some way having to control them; and so, as the records have been handed on from one generation to the next, there has been exercised over them a cumulative, all-pervasive, and thorough control.

3. HAND-PICKED EVIDENCE

To begin with, anyone who writes church history has the inescapable and dangerous obligation of deciding somehow just what evidence shall be made available to his readers and what shall not; obviously, he cannot include it all. Now anyone who takes it upon himself to withhold evidence is actually determining what the reader's idea of church history is going to be—he is controlling the past. And when the evidence held back is a thousand times more extensive than what is brought before the jury, it is plain that the historian is free to build up any kind of case he desires.

Is there no alternative to this commission of all but absolute power to a few notoriously partial authorities? There is none. The only completely fair presentation of church history would be a *full* display of *all* known evidence laid out before the public in chronological order—all the written stuff: histories, letters, sermons, tomes of philosophy, all the artifacts, ruins, and inscriptions, all the traditions, rituals, liturgies, and legends would have to be there, without any attempt on the part of the custodian to interpret or control. But such a corpus would be all but useless, an impenetrable jungle of stuff beyond the capacity of any reader. To be made available even to specialists it would have to be classified, broken up into departments that could be handled by one man and, as far as the general public is concerned, each of these would have to be further reduced by sampling or condensing. If one were to include in a source book but one-tenth of one percent of the writings in the old *Patrologiae* alone—and they are far from exhaustive, even in their area—the reader would be confronted by five hundred solid pages of

(Continued on page 44)

THE IMPROVEMENT ERA

WHEAT and other foods FOR MAN

by Jerry W. Hill

THROUGH all generations of time since the days of Adam, the Church of Jesus Christ has been guided by direct revelation through prophets. Whenever the people have heeded these divine teachings, they have prospered. But when the wisdom of men has been esteemed above the counsel of God, the people have dwindled in unbelief.

The Church welfare program, established upon gospel principles, counsels, among other things, that individual families should, by storage, provide for their needs beyond their normal requirements. This admonition would appear to foreshadow a season of famine and want. Church members were then, and are now, advised to gather and maintain at least one year's supply of food and clothing in reserve, beyond current needs. (Of course once this is done, the family must continually add new supplies to their reserve, while using the oldest supplies first.)

The Lord has said, "wheat for man." In 1833 he gave a revelation through Joseph Smith, a part of which declared in substance, that all grains are good for man, but wheat is especially well-suited to his needs. Then let us store wheat as a beginning. Wheat is nutritious; wheat is inexpensive; wheat is a highly concentrated food; and yet it is well-fortified with vitamins and minerals essential to human well-being. Wheat will keep for long periods of time and retain its full nutritive value.

Ten years ago the ward in which I lived stored thirty-two tons of wheat in compliance with the welfare
JANUARY 1955

program. A wooden building twelve by fifteen feet and well off the ground was filled to a depth of about nine feet with the loose grain. Last winter tests were taken to determine the condition of this ten-year-old wheat. The moisture content was thirteen percent, which is normal, and the protein content was fourteen percent, which is excellent. The kernels were not withered but were comparable with new grain in every respect. No evidence of weevil damage was found.

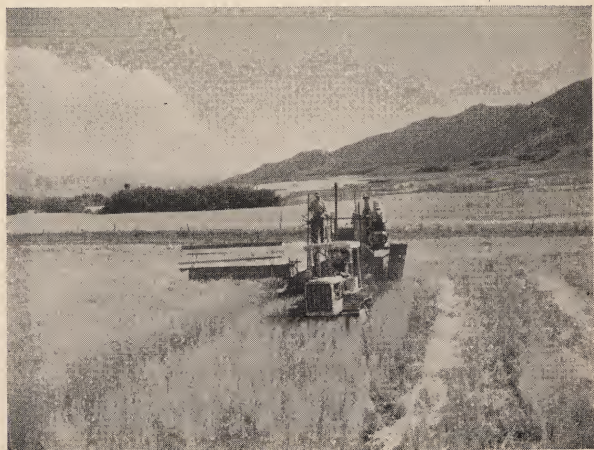
A few months ago I purchased four hundred pounds of hard, red wheat for the immediate and future use of my family. It is what is

known in the milling industry as "re-cleaned" wheat, and comes ready for grinding or cooking. The cost was a little over five dollars each hundredweight. Since that time our family has rediscovered how delicious wheat can be. We obtained a small hand grinder, and this has produced a variety of products from coarsely cracked wheat to fine ground whole wheat flour. Freshly ground wheat has a wholesome, nut-like flavor not found in commercial commodities. Wheat ground at home and cooked at once provides for man the nourishing food recommended by our Father in heaven.

At our home we believe that one of the finest recipes for cooking wheat requires no grinding. Wash a double handful of wheat and soak overnight in water. Cook very slowly, trying not to boil, for about three or four hours. When tender, the kernels will be about half as large as a small bean. Serve at breakfast like any hot cereal. Cook enough for several meals and keep the unused portion in a covered refrigerator dish. For variety, serve this cooked wheat hot at dinner with roast beef gravy over it like potatoes.

Our home-ground, whole wheat flour is slightly coarser than the flour from the commercial mills. When set with yeast in a sponge, it rises well and bakes into a loaf light in texture but quite dark in color. By controlling the prejudice which seems to prevail against dark bread, you

(Concluded on page 47)



Combine harvesting grain on the Yonk farm ten miles west of Logan, Utah.



That was her son making those brilliant plays. In the last moments of the game she rose and shouted, "Come on, Hoppy! Touchdown!"

CLARE HOPKINS reached the stadium just as the game ended. She stood by the bleachers near the gate, sorry she had missed seeing her son's first big football game.

She tried to pick Hoppy out of the crowd of players and students that swarmed onto the field, but the players all looked alike in their football gear. And then one of the tall, top-heavy figures in red and black took off his helmet, and Clare saw the red hair. There he was! She saw the dark-haired girl in the scarlet coat holding to Hoppy's arm, and her heart gave a surprised lurch. Hoppy grown up enough to have a girl really interested in him!

They were almost even with her now. Clare cupped her hands to her mouth and yelled, "Hi, Hoppy!"

Hoppy turned, "Hello, Mom." He flashed her a quick, boyish grin, and all of a sudden he looked so much like his father that loneliness ached through her. If only Tom had lived.

Hoppy took hold of the girl's hand and brought her over and Clare could almost hear Tom's joking voice, "Give the kid credit. He can sure pick 'em."

Mothers

by Mary Ek Knowles

Clare saw the way Hoppy looked down at the girl and knew he was in love with her. So what. He's almost seventeen. It's nothing to worry about, that first girl.

Then Clare saw the possessive way the girl was clinging to his arm and wasn't so sure.

Hoppy said, "Mom, this is Audrey Traintor."

There was something unpleasantly familiar about that name, but Clare couldn't remember what.

"I'm so thrilled to meet you, Mrs. Hopkins." Audrey spoke in a quick, breathless way.

"It's nice meeting you, Audrey."

"Did you see the game, Mom?"

"No, I was too late, Son."

"Oh, Mrs. Hopkins," Audrey cried. "We won! Twenty-one to fourteen

and Hoppy was the whole team. I mean he really was. He was simply terrific! He made all three touchdowns. Isn't he marvelous? Aren't you just thrilled to have a son like him!" She looked up at Hoppy and sighed.

"Cut it, Audrey!" Hoppy's large ears reddened, but Clare could tell he was flattered. She tried to shake off her feeling of dislike for the girl. All teen-agers exaggerated that way. But that feeling of *just too much* persisted.

"I'm sorry I missed seeing him play. Maybe next game—are you coming soon, Hoppy?"

"As soon as I take Audrey home."

Audrey said, "It's been just terribly wonderful meeting you, Mrs. Hopkins. I mean Hoppy's so lucky

THE IMPROVEMENT ERA

to have such a beautiful mother, and you look so young. I mean more like Hoppy's sister!"

She wanted to say sharply, "Now really, that's laying it on a bit thick!" But Hoppy looked so pleased that she said carefully, "It's sweet of you to say that, Audrey."

When Clare reached home, Mrs. Rumley, who came in to work by the day, had left, but dinner was baking in the oven. There was a note in Mrs. Rumley's eccentric script proclaiming direly, "Them girls of yours ain't done their piano practice."

Clare groaned. What price musical education! She called the girls, and they came racing up the steps—Marilyn, a plump eight-year-old with brown pigtails, Betty, twelve and blond.

"You girls are to get to your practising immediately!"

"We can't both practise at once!" Betty informed her.

"Then Marilyn will practise while you do your homework, young lady."

"Aren't we going to eat?" Betty protested. "Where's Hoppy?"

"We'll eat in half an hour. Hoppy is taking Audrey Traintor home."

Betty put her hands on her hips. "Don't tell me Hoppy's melonhead enough to date her after the way she treated him!"

"What do you mean, honey?"

well, how about a date next Saturday, then? Oh, well—" Clare could tell from the look on Hoppy's face that Audrey had hung up on him.

"Guess she got her dates mixed," he'd said.

"She could have told you before this!"

Hoppy's face looked slack. "It's too involved to explain. Looks like Sprint Davis has the inside track with her."

Now, taking the wrapping off the butter, Clare thought angrily, Audrey couldn't even be polite to Hoppy last year. Why the sudden interest now? She thought apprehensively, a boy's first love is nothing to worry about if it's with the right girl, but the wrong girl—

Clare and the girls had eaten before Hoppy came in the back door whistling. "Hi, Mom."

"Hello, Son."

He came to stand near her, hands thrust in the back pockets of his jeans, trouser legs rolled up so that his feet looked huge in their thick-soled brogans. "Don't you think Audrey's swell, Mom? Isn't she gorgeous? Look at the picture she gave me." It was a tinted photograph small enough to be carried in a wallet, inscribed, "To Hoppy with all my love—Audrey."

Clare read the inscription, and her

"Was that because Audrey threw him over?"

"Gosh, no, Mom!" Hoppy said indignantly. "She and Sprint were just good friends. But Audrey's promised to go steady with me," he said softly.

"Oh, no, Hoppy!" Clare said. "You're much too young to go steady with—much anyone."

Hoppy moved away. "I'm not too young!" he said stiffly. "I'll be eighteen next year."

A feeling of helplessness came over her. She had always been able to reason with Hoppy. But now he was antagonistic, ready to rise to Audrey's defense on the slightest criticism. Clare knew she would have to tread lightly.

She wanted to ask more, to try and find out when Audrey had first begun to show this new interest in Hoppy, but Marilyn and Betty came in arguing over a pair of roller skates, and by the time that was settled, Hoppy had gone to his room to study.

Later Clare went in to tell him good night, but he had fallen asleep with the light on. He looked young and overgrown, lying there with his bony bare feet sticking out of his pajama legs. Clare walked over to turn the light off and saw that the small wooden chest on top of his

(Continued on following page)

Are So *HELPLESS*

"Don't tell me you've forgotten the Harvest Ball last year and—"

"You are not to say one word about Audrey to Hoppy, Betty. Understand?" Clare said sharply. How could she have forgotten Audrey Traintor! Clare said more gently, "That blue sweater is so pretty on you, dear. Do your homework now, and I'll call you when dinner is ready."

Clare seethed inside as she set the table. No wonder Audrey's name had sounded a bell off key. Clare remembered the night of the big dance last October. A gardenia corsage in the icebox, and Hoppy still damp from his shower, at the telephone talking to Audrey.

"What time shall I stop by for—" A tense pause. "You're going with Sprint Davis! But you promised me—oh—" a very long pause. "Sure—

throat tightened. "She is quite the most gorgeous gal I've seen in a long time," she agreed. "But you'll pardon me if I'm a bit confused. Wasn't it Audrey who gave you a raw deal on the Harvest Ball last year?"

"Audrey explained about that," Hoppy defended quickly. "You see, she'd promised Sprint in September, and then she forgot and promised me. Naturally when Sprint reminded her that he had first bid she had to go with him. That's the kind of a swell girl she is. She felt terrible about disappointing me."

Clare remembered the way Audrey had hung up. "What about this Sprint Davis?" she asked as she took Hoppy's dinner from the warming oven and placed it on the table. "Is he out of the picture?"

"Sprint? Oh, he quit school last spring and joined the navy."



MOTHERS ARE SO HELPLESS

(Continued from preceding page)
dresser was open. This was Hoppy's treasure box where he kept his most cherished possessions. Things like the silver medal he had won for high diving, his father's gold watch, a snapshot of the whole family taken at the lake the summer before Tom died.

Had Hoppy stood there earlier, looking at his father's picture, saying, "What d'you know, Dad, I've got a steady girl!"

She saw Hoppy smile in his sleep. She wished he were still ten years old—a nice safe ten.

Clare came home from working the next night to a houseful of young people stomping to the shrill rhythm of hot jazz.

"They raided the icebox," Mrs. Rumley greeted her mournfully. Mrs. Rumley was tall and given to asthma.

"They usually do," Clare told her. She walked into the living room. "Hello, kids," she cried.

"Hi, Mrs. Hopkins!" they called. She saw Audrey and Hoppy standing by the window. Audrey looked sleek and beautiful and sulky. Hoppy looked worried. Clare went in the kitchen and shut the door. Mrs. Rumley was ready to leave; "They'll tear the house down," she predicted darkly.

"They'll suddenly all remember they have homes of their own and leave."

Clare was working on the budget when abruptly the music and noise ceased. A few minutes later Hoppy came in the kitchen and stood by the desk, hands hooked in his back pockets, thoughtfully silent.

"The gang gone?" Clare asked to break the silence.

"Yes. Audrey rode home with Chuck Roberts."

"Chuck goes right past her house, doesn't he?"

"Mom," Hoppy asked suddenly, "couldn't we buy a car?"

Clare looked at the stack of unpaid bills, and the idea was so fantastic she almost laughed. And then she saw the eager look on Hoppy's young face. "I'm afraid that's out of the question right now."

"But gosh, Mom. There's the Harvest Ball and the Holly Hop coming up. A guy can't exactly take a girl like Audrey to them on a bus!"

No, Clare thought wryly. An Audrey must arrive in style!

"And I almost gotta have a tax."

"Not for high school dances, you don't, dear."

"Audrey wants to go to the Starlight Gardens some Saturday night." He pulled at the lobe of his ear. "I'm going to get a job after school as soon as the football season is over. Costs money to date a swell girl like Audrey. She's used to going to ritzy places like the Varsity Inn."

So that was why Audrey looked so sulky. A jam session at her boy friend's house was too juvenile. Why couldn't Hoppy see what a heartless little gold digger she was! But when you were seventeen and in love, you just didn't reason things out sensibly.

"I'm afraid Audrey will have to go on a bus, dear. Or maybe you can arrange to go with Chuck or someone." It was difficult to keep her voice light. She gestured towards the bills. "Marilyn has to have a snowsuit, Betty must have braces put on her teeth. Taxes on the house will be due next month. A car! Maybe next year—" She laid a hand on Hoppy's arm. "You understand, don't you?"

"Oh, sure, Mom," he said, but his grin was on the sickly side.

"The girls and I are planning to see West play Holgate next Saturday. Will you like that?"

"You bet, Mom." But she could tell he was worried how he would explain to Audrey why he couldn't promote a car.

SATURDAY Clare and the two girls sat in the stands in the crisp fall air, and Clare's heart beat fast again to the excitement of school yells and band music. Faster! That was her son making those brilliant plays. In the last moments of the game she rose and shouted, "Come on, Hoppy! Touchdown!" She grabbed Marilyn and hugged her. "He made it!"

The shot ending the game rang out. Marilyn and Betty grabbed Clare's hands and ran down the stadium steps towards Hoppy. But Audrey beat them. She stood on tiptoe and threw her arms around Hoppy's neck. Before the hundreds of people she kissed him.

Clare stood quite still, exhilaration giving way to fury, because she had seen Audrey first glance around to make sure of the crowd and the newspaper photographers. Oh, Audrey was quite aware of the romantic picture they made, the small girl

with the glossy black hair in the arms of the tall, grimy-faced hero! If Clare had ever had any doubts as to Audrey's insincerity, they vanished now.

Clare saw the look on Hoppy's face as he was carried away on the shoulders of his classmates. It was such a blind look of complete happiness that it frightened her. Fame at best was a fickle thing. High school fans were rabid little savages, and this same cheering crowd would desert Hoppy at the first sign of failure. She saw Hoppy look back and wave at Audrey. He was in for heartbreak on each count, and she must somehow warn him before it was too late!

"We'll see Hoppy later," Clare told the girls. "Let's get the bus." As they boarded the bus, three girls pressed close to Clare. Their high-pitched chatter invaded Clare's troubled thoughts.

"Wasn't Hoppy marvelous!"

"Audrey Traintor certainly thinks so! Did you get a load of the big love scene!"

"Oh, that was just an act because Hoppy's a football hero! Look at the way she fell all over Sprint Davis last year and then fluffed him off when the season ended. I mean cut him cold so that he ran away and joined the navy. And Sprint is smooth. Hoppy is just a big-eared goon without his football suit. You just watch—just as soon as the season is over, Audrey'll drop him so fast it'll make his head swim!"

So that was why Audrey was giving Hoppy such a rush! Sprint Davis had been the big hero last year. She should have seen the pattern. But Hoppy wasn't going to be hurt if she could help it!

Marilyn and Betty met Hoppy at the door. "Gosh, you were good, Hoppy! You won the game with your touchdowns!"

"Nuts, kids," Hoppy said. "If it hadn't been for the rest of the team we'd have lost. Did you see the way Ted Beams threw that lateral? And the way Chuck ran interference? It's a lot of hokey making such a fuss over a guy just because he happens to be the one who carries the ball over the goal!"

"I'll say amen to that!" Clare was struggling to maintain a light tone. She gave the girls money. "A malt for each of you." After they had gone, Clare turned to Hoppy. "We

(Continued on page 60)

THE IMPROVEMENT ERA



What My Faith Means to Me*

by Elder John A. Widtsoe

LATE MEMBER OF THE COUNCIL OF THE TWELVE

—Hal Runnel Photo

MY FAITH in the principles of the gospel of Jesus Christ, as restored by the Prophet Joseph Smith, places me in possession of an all-comprehensive philosophy according to which I can order all the affairs of my life, whether of a temporal or a spiritual nature.

By this faith I draw wisdom from the past, obtain visions of the future, and walk fearlessly in the present with a full assurance that God's goodness will guide me.

By this faith I am able to interpret whatever I learn of this or of any other time and find its place in the eternal scheme of things.

By this faith, which teaches me that I am eternal, with an existence before this life, and an ever active life hereafter, I am given full courage to battle against evil, whether in me or in others.

By this faith, which promises the endless triumph of the progressing spirit of man over the things of the universe, I attack the duties of my daily life with the clear confidence that if I but do my duty well, I shall find the way to the mastery of the earth and all earthly tasks.

By this faith my joy in life is abundant; my sorrows are tempered; my trust in the ultimate triumph of good over evil is unshakable.

By this faith I learn more and more to hate sin and to reach out a helping hand to the sinner.

By this faith, which embraces a complete plan of

man's endless journey from a dim past into an eternal future, I learn that I need God's help in all that I do, but also, as a glorious comfort, that God, to a small degree, infinitely small perhaps, needs me and all his children to work out his mighty purposes. It is good to know oneself in partnership with God.

By this faith, amidst the wearisome toil and the strife of the heat of the day, I am at rest and at peace, for I know my history and my destiny and the eternal meaning of the day's work.

By this faith I know that however lowly my task in life may be, before the judgment seat of God, if my work has been well done, it shall be transmuted into spiritual values, and my soul shall know that I have been doing necessary work for the fulfilment of the Master's plan.

By this faith I am unafraid, for I know that God's power is everywhere and that I never walk alone, but that in joy or sorrow, at home or abroad, God's will guides me.

By this faith it is easy to lay aside the material for the spiritual things of life; to exchange the honor of men for the service of God.

By this faith my life is one of gratitude for favors received and of trust that whatever is for my good will be given me if I strive for it honestly.

By this faith I know the brotherhood of man and the Fatherhood of God, the joy and necessity of serving and helping my fellow man, and the satisfying fellowship of my brethren and sisters.

By this faith I know that whatever of experience I have gained in this life will be mine forever, and that my family and children are mine to the end of an endless day, in which I shall grow to the fuller stature of a Godlike man.

All these and a thousand other things that would fill many volumes does my faith mean to me.



Dr. John A. Widtsoe

*From the *Juvenile Instructor*, September 1918. At that time Dr. Widtsoe was president of the University of Utah and a member of the general board of the Young Men's Mutual Improvement Association. Bryant S. Hinckley quoted it in the November 1952 *Improvement Era* as he wrote of "Greatness in Men," a biographical series of the membership of the Council of the Twelve in that day.



The transformation of HELEN

by Lora M. Conant

I MADE the acquaintance of ten-year-old Helen Talbot on the first day of February several years ago. She entered the one-teacher Prairie Dale School where I was teaching five months after school opened, transferring from a private school. I had been teaching the fifteen-pupil Prairie Dale School since the first Monday in September, and it had been a pleasant, easy position. On that first Monday I had met Barbara Weitzel, a slim, eager, blond girl of ten—smart and talented; Robert Stuart, a sophisticated, black-eyed dandy of thirteen; and quiet, religious, eleven-year-old Marvin Henningway. I had had no trouble with any of them. Then Mrs. Talbot brought Helen to school. She was an awkward, fat little girl with brown eyes. She seemed normal and amiable. How could I know she would upset my easy school!

Her mother, wife of the only rich man in the community, brought her to school in the middle of the morning. I heard the knock and went to the door myself. We stood in the hall and talked. Mrs. Talbot looked at me a bit superciliously and said, "I hope you can teach Helen. No one else has ever been able to. I sent her to a special girls' school, and they couldn't do anything with her. You probably can't either, but if she's going to sit, she might as well sit here—it's less expensive."

She shook Helen's hand from her arm, gave my shabby suit a disdainful look, and went out the door. I turned around—a bit dazed—to speak to Helen, but she had disappeared. I found her later in a seat in the dark-corner of the big, old building. I took her to a desk next to Barbara Weitzel and said, "Barbara is just your age. You must be good friends." Helen merely cowered in her seat.

Barbara said, "I know her. She started to school here the same year

I did." Her voice was cool. "Don't you remember her, Bob?" she continued.

"Too well," Bob, my sophisticated pupil, was actually rude.

Marvin Henningway put in his little bit. "We must be nice to her, even if we don't all like her," he insisted earnestly. Helen almost disappeared through the floor. She was the humblest bit of girl flesh I had ever seen. I felt very sorry for her.

I knew, of course, that being sorry wouldn't solve Helen's problems. I must teach her. I felt sure she could get book learning; she didn't look at all stupid. But that was only part of what I must teach her. I must get her to click with the children and, last of all, I must build a pride in her. Such humbleness was abnormal and degrading. I worked hard at all three problems—every day I pegged away—and every day I realized more fully just how hard a job I had undertaken. Helen was dull at her studies. The children did not like her. She lived in daily fear of her mother's disapproval. Added to these three liabilities, she herself added a fourth. She developed a burning desire to outshine—outdistance—out rival Barbara—Barbara who was blond and beautiful—Barbara who was popular and smart. I worked—believe me. Making Helen over was a real chore.

The first test of how well I was succeeding came at the end of the first six weeks. I had planned to pass out the report cards, give a pep talk, and then let the children square dance. Helen had achieved a passing average in her studies, and I had talked Marvin, the skinny, sincere Henningway boy, into being her partner in the square dance.

"Yes, I'll do it," Marvin had said. "I'm a Boy Scout, and I'm supposed to

do a good turn daily. Dancing with Helen will be my good turn."

"See you do it nicely," I admonished.

"You bet," Marvin said earnestly, "I'll ask her myself, and I'll act as if I liked to dance with her. A good turn isn't any good unless it is done right."

My plans were carefully made. The children were pleased with their report cards. I used Helen's card in my pep talk.

"Helen has passed in every subject," I told my group. "That is because she has worked hard."

Helen beamed. She was pretty when she was happy.

"I'll work harder the next six weeks," she promised, then asked, "What did you get, Barbara?"

"I got an old 'B' in Social Science," Barbara complained. "That old 'B' spoils my report card. I wanted all 'A's'."

"All 'A's,'" Helen faltered. "Let me see it."

She stared dumbly at the report card, happiness draining from her face. She became an awkward, inarticulate little lump of girl. I swung briskly into the play period routine.

"Get your partners, boys. Find your places and straighten your faces. I'll call, 'Duck for the Oyster.'"

Marvin, shining with soap and good will, walked correctly up to Helen, "Will you be my partner, Helen?"

Helen just sat and looked at him. "You and Marvin may be head couple, Helen," I encouraged.

"No," Helen said bluntly, "I won't dance with him. My mama says he's too funny for words—just a hick like his mother. I want to dance with Bob."

Bob, the dapper, the sophisticated, just made a rude face at her and said, "I'm dancing with Barbara."

Marvin retired—his good deed thrown back in his face.

THE IMPROVEMENT ERA



"Barbara is just your age, you must be good friends."

Helen stood alone. No girl laughed with her. No one talked with her. No one asked her to dance. Everyone had a good time except Helen. Helen suffered. Her fat little face sweated. She grinned at Bob every time he came near. Bob did not grin back. No one grinned back at her.

I suffered, too. A presence made itself felt through my suffering. I paused in my call, "Around that couple take a peek."

Mrs. Talbot was there surveying the scene with disdainful eyes. "She can't even dance!" she flicked a hand toward Helen.

"Show your mother your report card, Helen," I said. Helen hid it behind her back. Mrs. Talbot whirled her around and took the card.

"Do you call that good?" she said disdainfully and took Helen home.

"You lost the first round," I told myself and felt unbelievably tired.

INSTEAD of blaming myself for losing the first round, I steeled myself for the second bout. This time I planned to achieve my aims by different means. My aims of course

were still the same, to do away with Helen's humbleness—to make her accepted by the children—and to help her become a source of pride to her mother. This time I concentrated on making Barbara Helen's friend. Helen possessed material things that Barbara coveted—a box of fine crayolas—the very best water paints—nice coloring books—good candies and cakes in her lunch. Barbara was queen of our little school. If Barbara accepted Helen, Bob the sophisticated boy of thirteen would accept her, also. Bob was the oldest boy, and a leader.

I went to work. "Helen and Barbara, will you make a Dutch mill poster? You may sit in this double seat and use Helen's crayons. Hers have a great variety of colors."

For nearly a month I worked to solidify that friendship, and my plan was progressing nicely. Helen was eating in Barbara's group. Helen was going to click with the children. I was happy. Then the unfortunate little wretch slipped again. One morning I mislaid my billfold. I asked the children about it, saying, "I know no one took it. I just left

it someplace, but will you all think just where you saw me lay it down?"

The children all tried to think—all except Helen. Helen said in her clear, blunt voice, "Jim Weitzel stole the teacher's purse with ten dollars in it when he was going to school here. I heard Mama tell Papa about it."

Jim was Barbara's idolized big brother.

"He didn't," Barbara stormed. "That nasty old teacher, Old Minnie Brown, lost it. She dropped it in the road when her car stopped, and she got out to see what was the matter. Jim found the pocketbook in the road."

Marvin spoke up, "You shouldn't accuse people of bad things," he spoke virtuously. Marvin had not forgotten that Helen had refused to square dance with him.

"Old Minnie Ha-Ha was always losing things," Bob stated. "She was really a bit crazy."

Barbara got up and went to the back row to finish lunch. Bob took his lunch to the back also and sat in the seat next to Barbara. The other children followed. Just Helen was left in the front row—choking

(Continued on following page)

THE TRANSFORMATION OF HELEN

(Continued from preceding page)

dismally on a sandwich. I was angry at Helen—at myself—and at the pocketbook which I had found in my own desk drawer. Helen was definitely an outcast, a miserable little girl at the edge of a group.

I didn't have a play period that second report time. I didn't give a talk about Helen's improvement, although she had improved. I just treated the children to ice cream and cake. Helen could share that. I felt defeated.

I was defeated, too. There was nothing I could do to make the children like Helen—nothing I could do to make them even accept her passively. Helen withdrew within herself so far that she was practically invisible.

At first I made them choose her in softball. The first time Helen was at bat Bob was the pitcher. He threw the ball so hard she was scared. I ordered him to pitch easier balls to her as she was frightened. I could feel hate building up among the children. Helen threw down her bat. She said in her clear, blunt voice, "I don't want to play. I hate ball." I let her stop playing.

I suggested a play for Easter and cast Helen in a minor part. Her part was just the middle girl in a family of five. No one would accept the roles of her brothers and sisters—accept them willingly that is—of course I could have forced them—but no good purpose would have been achieved. So I said easily, "I'll see if I can find another play, one you like better." I didn't find one. I had no intention of giving a program in which one of my pupils was left out.

Every morning for weeks Barbara asked, "Did you find a play for us?"

And each time I said, "There are lots of plays but nothing suitable. I must, of course, find one with fifteen characters in it." This generally ended the conversation, but at last Bob took courage.

"Why couldn't we have a play with less than fifteen characters in it?" he asked daringly. He was really enjoying my predicament.

I looked properly shocked and said, "Oh, I couldn't give a play without using all my pupils. It just isn't done."

"Why not?" Bob persisted. He thought he was putting me on a spot.

"There's no law against it," I explained; "it's just one of the things that isn't done—like going to church barefooted. It isn't wrong to go to church barefooted—but it's just one of those things that people don't do."

Bob was stilled. Barbara, the correct, was greatly impressed. The rest accepted defeat sadly. Helen gave a little sigh of relief. I admitted defeat, and concentrated on giving Helen book learning. I felt sure that nothing I could do would make the children accept her.

Then one morning Gerald Sorensen came to school. I heard a car stop outside. Then start again. After a few minutes the door opened, and Gerald came into the schoolroom. He managed to drop his lunch pail, knock over the map stand, and hit Barbara's hand, spoiling her language paper, before he reached my desk. His face was red with embarrassment as he handed me his report card. I looked it over and my heart sank. It was really bad. I looked around to find someone to send with him in to the hall to put his name above a clothes hook. Every face was averted. "Gerald is awkward and uncouth," their shoulders said. They would have none of him. Then I saw Helen. Her face held pity and understanding. The pause was becoming awkward. Gerald's cap was still on his head. I took his lunch pail, his cap, and his coat, and steered him to a desk next to Helen's. Then I myself hung up his cap and coat and placed his lunch pail on the shelf with the others.

Gerald, I thought, was the last straw. He knew practically nothing, and the room had repudiated him. Not one was willing to help him—not one except Helen.

I turned him over to Helen. After all, in a school where the teacher has eight grades, a late entrance like Gerald is a real calamity. I could hear Helen struggling with him.

"Sound it out, Gerald. C-a-t-ch"—and Gerald finally got "catch."

"The lower number is larger than the upper number, Gerald. Five is larger than two. Borrow one and make two twelve. Now take five from twelve," and Gerald finally got "seven."

Slowly, painfully, Gerald learned it all, even square dancing. He was really going to be good at square dancing. I could scarcely believe

my eyes. At first Barbara had complained of him a lot, although he was not her partner. He always danced with Helen.

"Gerald's feet are too big," Barbara complained once. "He steps on my shoes."

"Everyone has to learn to dance, Barbara. No one is good at first." Then I said to Helen, "Can you help Gerald to handle his feet better?"

"It's his boots," Helen said.

I looked at her questioningly, but she just looked back. Later however I heard her struggling with Gerald.

"If you could just have a pair of shoes to dance in until you learn, Gerald," she said earnestly. "After you learn to be a good dancer, you can dance even in boots."

"I will get shoes, Helen. I'll get a real light pair." Gerald never questioned her judgment.

He did get a pair of shoes, too—an old, worn pair but nice and light.

Still Barbara wasn't satisfied. "Do we have to have him dance in our set?" she demanded one day while I was teaching a new square dance. "Look at his hair and shirt," she stormed, "they're dirty."

"No," Helen said bluntly. "His hair sticks up. He puts water on it instead of hair oil and his shirt is old; but his hair is clean and his shirt is clean."

"Though he is clean

He's still a scream,"

sang Bob, the dandy.

"Maybe he is clean," said Barbara petulantly, "but I still wish we didn't have to have him at the school party. I hate old patched shirts."

"Personally," I spoke tartly, as teachers are apt to speak if too hard pressed, "I prefer poor clothing to poor manners. Your manners are atrocious, Barbara, and yours, too, Bob."

The children looked at me in hurt amazement. I had never used my acerbity on them, but the subject was closed. Later I heard Helen struggling with Gerald.

"I'll bring some of Papa's hair oil for you, and you can put it on your hair before the school party—but a new shirt! I do wish you could have a new shirt, Gerald, for the school party."

And Gerald answered, "I'll get a new shirt, Helen. I'm almost sure I can have a new shirt."

(Continued on page 39)

THE IMPROVEMENT ERA

WHAT'S THE RUSH?

by O. A. Kearney

THE other day I stepped off the curb in front of our bank. Before I could get into the line of traffic, there came a terrific horn blast that almost blew me off my feet and scared a number of innocent bystanders. I did not need to look up to be sure that behind that horn was a man in a bad mood. "Get out of the way," the blast said. "Come one step farther, and it will be curtains for you. You must be an idiot."

I doubt whether the man would have been quite worked up enough to have said that, but his horn certainly did say it. How differently some other persons sound their warnings. Just a mere peep and behind the wheel you will see a smiling man who seems to say, "I am pretty sure you see me, but I just wanted to be certain. Take your time. I'll be past in a minute."

Not long ago, I was spending the night in another city. It was rather late when I went to my hotel window and looked down on the street below. I think a large percentage of the traffic was made up of taxicabs. I could see them darting about the streets in the vicinity, but more than that, I could hear them, for they were blasting away on their horns with rare abandon. Those fellows were not just giving warning to the nearby traffic, they were serving notice on every vehicle and pedestrian for a radius of a dozen blocks.

Last fall, my wife and I were driving along one of our neighborhood

streets, when I saw an obstruction ahead. Cars were parked along one side of the street, and a delivery truck had double parked. I slowed down and started to swing around the truck when, from behind me, I heard a loud blast from the horn of an ancient vehicle driven by a young man born in about the same year as the car. He charged by the three of us. As an added feature, the companion of the driver leaned out as they sailed by and shouted, "Whatcha trying to do? Don'cha know how to drive?"

I would like to report that my failure to reply was not the result of my having no hard thoughts at that instant. The fact is, I could not think of a snappy comeback and wouldn't have had time to use it if I had thought of one.

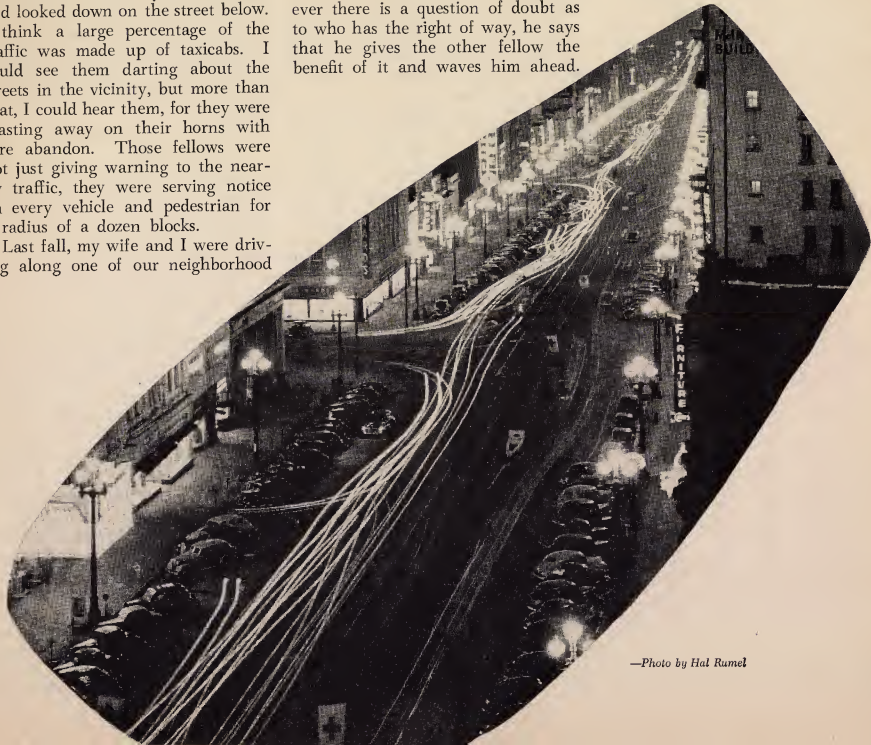
Recently, a friend of mine was telling me that he was trying out an interesting technique in connection with his traffic problems. Whenever there is a question of doubt as to who has the right of way, he says that he gives the other fellow the benefit of it and waves him ahead.

"I'm seldom in such a hurry as to be much delayed by these cases," he says, "and you should see the smiles and thank you nods that I get."

I thought that I would try out this system. So yesterday afternoon I was driving past the hospital, when I noticed a little family group waiting to cross the avenue. There was no traffic signal at the corner, and it appeared that they might have quite a wait. I looked in my mirror and saw the line behind me was not too close or too great, so I signaled and stopped. Then I waved the little family across. When the last of them had safely reached the curb, the father turned, waved a cordial "thank you," and smiled. "It works," I said to myself.

I was telling my wife about it when I got home that night. "Why, that's nothing new," she said, "it's just good old-fashioned courtesy. Remember?"

Maybe she had a point.



—Photo by Hal Ramez

A Wooden Fence

By
Joyce
Knudsen

IN THE bustle of breakfast time, with its promise of half a dozen vaguely nice things to evolve after the busy hour, it's a little too easy to make excuses about things one doesn't fancy doing. When Luke asked about the people across the street, Kay was spooning a second helping of oatmeal into the bowls the boys had already mopped clean like famished young cocker spaniels.

"No, I haven't dropped in on them yet—you know what it's like in the winter, we all seem to hibernate. If it was summer, you pass new people half a dozen times a day, and it's so much easier to strike up acquaintance."

Luke put down his paper for a moment. "How long is it they've been here? Ten days or so?"

Kay glanced at the calendar. "They moved in the first of the month. This is the—" she flushed a little, "—well, they've been in nearly three weeks."

Luke grinned.

She protested, "Dear, you've never been shackled by shyness. I wish I had your self-confidence. They're past middle age; I haven't a thing in the world in common with them; I could almost as easily make conversation with a jaguar as walk up that little sidewalk and try to make a decent impression on a complete stranger."

His eyes twinkled. "Kay, I was a complete stranger to you once."

She glanced toward the boys, noticed the replenished bowls were empty again, distributed schoolbooks, apples, and kisses and started them on their way. She said confidently, "I don't mean to make an issue, Luke. You simply don't know what it's like to be so tense with strangers. And I'm not the only one—there must be millions of people in the world who pray they'll say and do the right thing when they have to acknowledge an introduction. The mailman did tell me their name. Weedie. That's a start, anyway."

As married couples all over the city were doing, they simultaneously

glanced at the clock, caught one another's eyes, and Luke swung up from his chair, pocketing his newspaper and reaching for his hat.

She handed him a letter to mail, and he stood with it in his hand, studying the envelope. "Kay, I know perfectly well you can't always help the way you're made, but don't make a virtue of shyness." He kissed her swiftly.

When he had gone, she stood by the window, fully conscious of the feminine controversy within herself, the warmth and softness from the love with which he had said it, and the flushing annoyance with what he had said.

But the satisfaction of completed morning chores brings soothing and forgetfulness of petty sensitivities. Then, at lunch, while the boys were doing justice to their beef stew, Ray commented, "That Mr. Weedie's kind of funny. We said hello to him just now, and he wouldn't answer us."

"Where did you see him?"

"Over by his house. He works somewhere near here, and he comes home for his lunch. We saw him doing something to his fence before he went in the house, but he never answered when we called over."

She changed the subject by bringing the peach custard to the table. Sitting down with her own serving, she chatted with the boys about the morning's school events, but a part of her mind was commenting, *Imagine being rude to young boys like that—what a peculiar couple they must be*, for Mrs. Weedie had been seen on the street twice since they moved to the house across the road, as if she preferred the seclusion of her home to hobnobbing with her neighbors and their vigorous young families.

The boys hurried back to school early, and she slipped on her coat and hat to do her shopping while the stores were uncrowded in the noon lull. And there, as she started along her own sidewalk, was Mr. Weedie

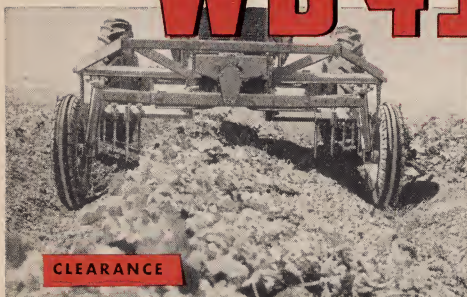
(Continued on page 34)

THE IMPROVEMENT ERA

WD-45

FEEL THE DIFFERENCE . . .

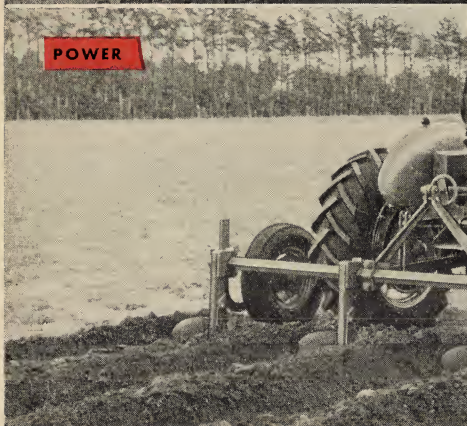
IN TRACTOR AND TOOLS



CLEARANCE



VERSATILITY



POWER

The dynamic WD-45 Tractor with POWER-CRATER engine gives you power to get ahead fast. Try it . . . work it . . . you'll *know* there's a difference. With its surging high-compression power from regular gasoline, the load-hungry WD-45 goes into the field and takes charge.

CLEARANCE for bed or flatland cultivation . . . plus stability and precision . . . are built into the WD-45 cultivator.

VERSATILITY. Eleven different types or combinations of tools are quickly mounted on the WD-45. You change from job to job in a jiffy.

POWER. A new range of high-compression power on regular gasoline is yours in the WD-45 POWER-CRATER engine. Also available with L-P gas equipment.

When the going is tough, the automatic Traction Booster takes over . . . enables you to utilize rear-mounted implement weight . . . as needed for traction.

Take the wheel and get the feel of the WD-45 in action . . . on your land. You'll be driving today's top-performing tractor . . . and the price will save you hundreds of dollars! Visit your Allis-Chalmers dealer.

ALLIS-CHALMERS
TRACTOR DIVISION • MILWAUKEE 1, U. S. A.

POWER-CRATER is an Allis-Chalmers trademark.

Power to get ahead Fast

- ★ Automatic Traction Booster
- ★ Two-Clutch Power Control

- ★ Power-Shift Wheel Spacing
- ★ Helical Gear Transmission

- ★ Complete Hydraulic System
- ★ Quick-Hitch Implements
- ★ Full Crop and Implement Clearance

A WOODEN FENCE

(Continued from page 32)

examining his picket fence again before he returned to work. She remembered that she was not a high school girl and that she had a God-given tongue. She crossed the road.

He was inspecting a length of the fence about eight feet from the sidewalk, his head lowered, and when her steps slowed and she said, "How do you do, Mr. Weedie," he ignored her and continued to study the fence.

She hesitated, then walked on down the street quickly, her cheeks prickling. For a few minutes she felt self-consciousness and indignation churning inside her. *If he's nervous, he might realize other people have feelings, too.*

When she returned from the shopping, she put away thoughts of trying to call on Mrs. Weedie this afternoon. A proper opportunity would be given her. She concentrated on her own work. And at 4:30 she went to the window with the last mended sock in her hand, to watch for the boys. Yes, a proper opportunity would be given her, but perhaps she was being shown that her early chances had already been disregarded. For, with undeniable repetition, Mr. Weedie came into her view again, walking home from work, a small, tired man. Something about his faintly drooping figure, the thinning gray hair, carried a poignancy she had never noticed before.

She turned from the window, put away the sock, and thrust her arms into her coat. By the time she crossed the road he was running his hands along the old picket fence again, stopping to shake one section tentatively.

She was walking quickly, and she was almost at his side when she said, "How do you do, Mr. Weedie. I'm—" He half-glanced toward her uncertainly and was about to lower his head again when he realized she was speaking to him. He faced her then with the questioning, hesitant look of the person who doesn't hear well. She repeated herself, still a little unsure of the situation. "I'm your neighbor across the street—Mrs. Burton."

He smiled, the wide, illuminating smile of relief. "Why, glad to know you, Mrs. Burton. Glad to know you. You didn't speak to me before, did you?"

"Yes, as a matter of fact, I did."

"Oh, that's too bad. You'll have to excuse me, but I'm just a bit hard of hearing, and often I don't catch a strange voice the first time."

Kay grinned her own relief. "It just goes to show how we can twist things through ignorance, Mr. Weedie. I was firmly convinced you must want to keep to yourself. My boys spoke to you this morning, and you apparently didn't hear them."



"That Mr. Weedie's kind of funny. We said hello to him just now, and he wouldn't answer us."

"Now, that's too bad. As far as I've known, nobody on the street has spoken to me since we moved here. You know, we all have our little vanities, and I can't bring myself to buy a hearing aid. I've been afraid that at my age I might jeopardize my job at the plant if they thought I was going deaf. I hear all right if I face a person, but I guess I'll have to quit my little game if I'm giving people the wrong impression. It'll take some will power, but I'd probably do better to come right out and admit my ears need a bit of help."

Kay looked at him with sudden respect. He was a sensitive man, and he could bring himself to speak this candidly to a stranger. "We all have some silly vanities, Mr. Weedie. I try to avoid new situations because I'm a bit shy, and I was annoyed with my husband this morning because he said something about making a virtue of shyness. I'll have to apologize for not calling on you and Mrs. Weedie before, but your wife seems to keep to herself. . . ."

He was motioning her through the gate and toward the front door with anxious courtesy. "My, no, she doesn't intend to. But, you see, she had some bother with her heart a few months back, and she can't do the things she used to. It's taken her twice as long to get things straightened around after we moved. Here—step right in, Mrs. Burton. Mrs. Weedie will be real glad to see you."

He led her into the pretty living room, beaming toward his wife, "Well, we've finally met one of the neighbors, Ellie, and you can blame it on me that we didn't get acquainted sooner."

Kay sat down near the small, bright woman who smiled at her happily. They talked together in the pleased, relieved phrases of people from whom a small load has been lifted. Kay admitted ruefully, "I don't know why we insist on looking for such difficulties in little things, but I let myself believe you and Mr. Weedie were rather forbidding."

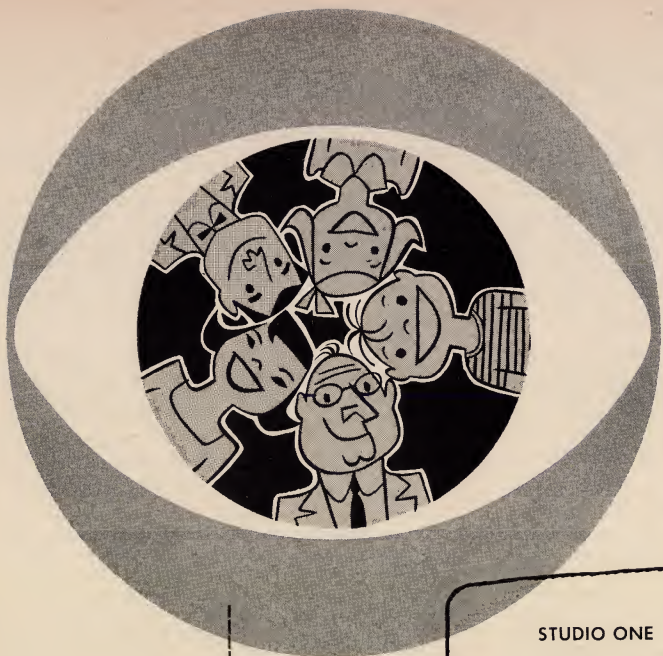
Mrs. Weedie laughed quietly but merrily. "Dear me, and all because I guess Tom didn't hear you when you tried to speak to him." She turned to him. "You really must give in and get that hearing aid, dear. You shouldn't worry about your position at the plant. If your work doesn't speak for you, it won't help to have you mistaken for an absent-minded old man. You'll wish you'd bought one years ago, you'll see, dear."

Kay could sense an unusual atmosphere, a great, almost excited relief between the couple, out of proportion to what a simple, informal visit should have caused.

Mr. Weedie smiled at their guest, "You mention making a virtue of a little sensitivity, Mrs. Burton, and I'll tell you how far a mistaken notion

(Concluded on page 36)

THE IMPROVEMENT ERA



Families see
eye to eye
with
KSL-TV

STUDIO ONE

Monday

8:00 p.m.

My Favorite Husband

Saturday

7:30 p.m.

Uncle Roscoe's

Playtime Party

Mon.-Fri.

4:30 p.m.

Person to Person

Friday

8:30 p.m.



in the Mountain West

channel **5**

A Wooden Fence

(Concluded from page 34)

can go. Ellie and I had been pretty disappointed in the last couple of weeks that nobody on the street seemed to be neighborly, and we were almost considering going back to the old neighborhood, though we'd been so sure we'd like it here. All the fine young children—we thought they'd perk us up. You know that picket fence out there? Well, I've been looking it over, and we'd planned to tear it down and put up a nice wrought iron railing. I could make it, that's my trade. But—"

Kay interrupted. "Oh, how lovely. We always wanted a wrought iron railing, but the cost runs so high. If we could have yours to look at, it would be almost as nice as our own. Why, it would give a lift to the whole street."

He grinned and shrugged his shoulders. "You see? I was just beginning to figure it wasn't worth while to go ahead with it even though that old wooden fence is an eyesore." He thought about it soberly for a moment and added with a twinkle in his eyes, "You know, we ought to go ahead and knock down the wooden fences without so much thinking about it."

Kay caught his meaning and smiled, the easy smile of one who is among friends. She had known them less than half an hour. And yet, was there so much to "knowing" people? Usually it was only a few words, the dropping of a wooden fence, that gave another one confidence to knock down his own fence.

Through the window she caught sight of the boys turning into their own sidewalk. How gleefully they would offer to help tear down the old fence when she told them of Mr. Weedie's plans. And she must beware of speaking lightly, as she had in the morning, unconsciously impressing on their young minds the foolish defense of a rickety, obscuring fence.

Marriage — and Faith, and Faithfulness

Richard L. Evans

WE SHOULD like to speak again of faith and faithfulness.

Perhaps there are no two people, however close and compatible, but who could find some occasions of misunderstanding and some causes for annoyances with one another—especially if they become careless and inconsiderate. In marriage, many things may lead to misunderstanding—differences of personality (peculiarities, we may choose to call them if we are speaking of the attributes of others, and not of our own!), misfortunes, financial setbacks (which all tend to add to the tension), lack of consideration, lack of appreciation (or what seems to be so), and taking too much for granted, letting down, and becoming careless in conduct, and perhaps careless even in personal appearance. And as misunderstandings are magnified, marriages miscarry in mounting numbers, with the wreckage of homes, with hurt and unhappy children, and with little gained by any of it, and with irreparable damage done. The reasons may not always be apparent, but the tragic results almost always are. Part of the problem may be that breaking up, running away, sometimes seems to be the shortest or easiest solution. But actually it isn't—for without some change inside, the personalities and the problems are simply shifted to another scene, with costs compounded, with endless complications; and the principal participants as well as the innocent bystanders—children and others—are always faced with the fact that there has been a failure. And a tradition for failure is exceedingly hazardous, in families and elsewhere also. A broken home, a broken marriage, always requires explanation. But making a marriage work well is its own glorious beginning of a tradition for success. Marriage is more than a mere social convenience, more than a legal contract. It is a sacred covenant, that cannot, with impunity, be set aside. Happiness, sincere, mature, stable happiness, seldom if ever would seem to come easily or accidentally. One must work at it, live for it, give up something of himself and of his own selfishness, and conduct himself with courtesy, with character and consideration—with forbearance, with faith and faithfulness. Once a marriage is made it should be made to work, with a family to rear, with children to teach, with prayerfulness, high purpose, and faithful performance.

"The Spoken Word"

FROM TEMPLE SQUARE

PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, NOVEMBER 14, 1954

Copyright, 1954

It's a **BIGGER**
Job Now!

Join the
MARCH OF DIMES
January 3-31



Christmas Lights That Burn All Year

In a broad sense the lighted Christmas tree symbolizes the spirit of service. Man lights up the lives of his neighbors by serving their needs.

This spirit is displayed all year long in our State by public spirited citizens who assume the burdens of maintaining essential community services.

Volunteer firemen, policemen, mayors, city councilmen, teachers, health guardians and many others working in the public interest, are part of the spirit of service that makes our communities better places for our families.

Some serve without pay, others receive only token pay and all give time and effort beyond the immediate needs of their duties.

By keeping the spirit of Christmas lights burning throughout the year, these good Utahns are helping the industrial growth of our State. Without them, business enterprise as we know it could not operate successfully.

They deserve the gratitude of all the people of our State.

**Utah Copper
Division**



Kennecott Copper Corporation

"A Good Neighbor Helping to Build a Better Utah"

YOUR QUESTION

(Continued from page 15)

or sister. It has been demonstrated many times by those who have forsaken the seventh day for business and have given it to the service of the Lord as he has required, that they have prospered. They testify that they have been more abundantly blessed in their temporal affairs as well as in spiritual needs. Did not the Lord say through Malachi that he would bless us abundantly if we would keep his commandments? (See Mal. 3:16-19.) Surely his promises do not fail.

It is true the Sabbath day was not given to man, just as a whim and to please the Lord, or to take away from man the opportunity to do what he is wont to do on the six days of the week. He did it because it is for man's good. The spirit calls for it. One day out of seven is essential for the spiritual feeding of both spirit and body. Learning the things of the kingdom of God is essential to our eternal existence. Thus we are guided in our progress towards perfection in the kingdom of God. Surely, for our own eternal good, we should be willing to devote one-seventh of our time in religious study and reflection, and as the Lord has pointed out, lay aside our daily occupations and obtain rest from such labors and pay our devotion to the Most High in the house of prayer in the spirit of fasting that our joy may be full.

As things are today, none of us gives too much time to the development of our spiritual natures. The Latter-day Saints are not burdened with knowledge concerning the fundamental principles of the gospel. It behooves us, one and all, to give more diligent heed to these things. As early as September 1832, the Lord said to the Church:

"And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God.

"For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ." (D. & C. 84:43-45.)

It is true that small children wonder why they are not to play, go to

picture shows, and engage in other amusement on the Sabbath day. Here is a duty devolving on the parents who can furnish the amusement and at the same time enlighten themselves as well as their children by the right kind of instruction. This instruction can be found in stories taken from the scriptures, the history of the Church, biographies of the brethren who performed wonderful work in the early days of the Church. Thus the Sabbath day can be made attractive during the hours between Sunday School and the sacrament meeting in the evening. In this way pitfalls of the picture shows and the other unwholesome amusements will be avoided. You ask if it is wrong to take rides on the Sabbath, to view television and listen to the radio. Certainly it is not in harmony with the day to view shows on crime and scenes of murder, banditry, and other things contrary to the spirit of the gospel; and it must be admitted that these dominate the picture shows. So far as my practice is concerned, the radio and television are not turned on in the home on the Sabbath day, except it be to listen to religious sermons or other programs sponsored by the Church. We never go automobile riding on the Sabbath except in the line of religious duty and appointment.

One of the charges the Lord brought against Israel, which brought upon them their punishment and dispersion from the land of Israel, was in large measure the fact that the law of the Sabbath had been broken. Ezekiel by the voice of the Lord said to them at the time of the Jewish captivity—

"I am the Lord your God; walk in my statutes, and keep my judgments, and do them;

"And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.

"Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

"Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted

in the sight of the heathen, in whose sight I brought them forth.

"I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

"Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols." (Ezekiel 20:19-24.)

President Joseph F. Smith once wrote to two of his daughters who were in the east attending college in answer to a letter from them in which they asked him a similar question to the one here asked in behalf of the Mia Maids. In the letter he said after quoting Exodus 20:8-11:

"All things should be done with prudence and in moderation. This is the command. It is binding upon us. There are sound religious reasons for it and physiological reasons not less sound. Indeed it is a physical as well as a divine law. Those who heed it will reap the reward of obedience to divine law, and enjoy the benefits of the physical law. It is not less needful to the human being than sleep—although not so speedily felt. No one can live without sleep, neither can one survive long without rest. The result of sleep is no more potential to prolongation of life than the Sabbath rest, although we may survive longer without the latter than the former, speaking from a physical point of view. From a spiritual point of view the wilful violation of the law of sabbath rest is as deadly to moral growth and faith, as is the sleepless eye to the mortal being. But the great point is, God has said it! and not for his own but for man's well being; he therefore should obey. If he does not he will have to abide the consequences both temporal and spiritual to himself. * * *

"To those who love human pleasures and pursue them, the duties of life, the essential parts of life, are irksome, dry, pleasureless, seemingly valueless. But their pleasure will fade away, and their joy will perish and leave them but the ashes of their treasure, with hopeless regrets.

"Honor the Sabbath day and keep it holy; and you will know more about it." (Conference Report, Oct. 1938, pp. 38-39.)

On another occasion President Joseph F. Smith said:

"To observe the Sabbath day properly is the plain duty of every Latter-day Saint—and that includes the

THE IMPROVEMENT ERA

young men and the young women and the boys and girls. It may seem strange that it should be necessary to repeat this often-asserted fact; but there appear to be some people, and sometimes whole communities, who neglect this duty, and therefore stand in need of his admonition.

"What are we required to do on the Sabbath day? The revelations of the Lord to the Prophet Joseph Smith are very plain on this subject, and these should govern us, for they are in strict harmony with the teachings of the Savior. Here are some of the simple requirements:

"The Sabbath is appointed unto you to rest from your labors.

"The Sabbath is a special day for you to worship, to pray, and to show zeal and ardor in your religious faith and duty—to pay devotions to the Most High.

"The Sabbath day is a day when you are required to offer your time and attention in worship of the Lord, whether in meeting, in the home, or wherever you may be—that is the thought that should occupy your mind. * * *

"The Lord is not pleased with people who know these things and do them not. * * *

"Men are not showing zeal and ardor in their religious faith and duty when they hustle off early Sunday morning in cars, in teams, in automobiles, to the canyons, the resorts, and to visit friends or places of amusement with their wives and children. They are not paying their devotions in this way to the Most High." (*Ibid.*, October 1935, page 15.)

The Transformation of Helen

(Continued from page 30)

The day of the party came but no Gerald. Helen had brought a small bottle of hair oil. One o'clock—and it was time for the party. All workaday materials had been hidden away. The children were dressed in their best clothes. Helen was very pretty in her tailored plaid cotton, but she wasn't thinking about how she looked. She was worrying about Gerald. She was so absorbed by Gerald's absence that she wasn't even envying Barbara's rose taffeta that made her blondness so desirable.

"I guess he couldn't get the shirt," she said at last.

(Concluded on following page)

JANUARY 1955

Favorite of the whole family



This large 8-ounce jar of Instant Postum makes up to 100 cups!

Instant Postum contains no caffeine or other drug!

Rich and mellow—that's Instant Postum. It gives you all the warmth and satisfaction you crave from a good hot drink. Yet it contains *no caffeine*—no drugs or stimulants of any kind.

It's easy to prepare, too—just add hot water or warm milk. Children love their milk mixed with Instant Postum—then their drink looks like mother's and dad's!

The whole family will enjoy Instant Postum, and it costs less than a penny a cup! You can't afford *not* to try it! Another wonderful General Foods product.

Instant Postum

no caffeine



THE TRANSFORMATION OF HELEN

(Concluded from preceding page)

Just then the door opened, and Gerald came in—a new Gerald—new hair cut—new cords—a rancher type shirt—hair oil—everything.

"Just in time, Gerald," I said. "Choose your partners, boys, and take your places for 'Old Arkansas.'"

"You look spiffy, Gerald," Barbara made honorable amends.

Gerald didn't seem to see or hear her. He took Helen's hand, and they ran to the head couple position.

"Do I look all right, Helen?" he asked, but not anxiously.

"Perfect," Helen said, and sighed happily.

Helen had reason to be happy. Gerald danced every dance with her. Barbara couldn't inveigle him away although she tried. Gerald just didn't seem to see or hear her. I was relieved. When I saw Gerald dressed in his party splendor, I realized that he was better-looking than Bob, and my heart sank. Would Helen be humiliated again—fat, kindhearted little Helen! They were dancing the last dance when I saw something I should have seen sooner. Helen and Gerald were the best-looking and the best-dancing couple on the floor. Helen with her brown hair brushed and glossy, her brown eyes alight with happiness, the skirt of her crisp plaid cotton swirling as she danced, was proud as a peacock. I was flooded with sudden happiness. Then I felt a presence pierce my satisfaction. Mrs. Talbot was there—a new, silent Mrs. Talbot.

I concluded, "Promenade all—You know where and I don't care. Take your partner to a nice, soft chair."

The children whooped and ran in to the schoolyard. I nerved myself for another encounter with Mrs. Talbot. I held out my hand to her, but she seized both my hands and leaned over to kiss them. Her tears fell warm and wet against my fingers.

"Helen is all right," she said brokenly. "She can learn. She can dance. She is all right." The tails of her long, expensive fur tickled my ankles. "How can I thank you?" she sobbed.

I was very much embarrassed. And I felt silly, having thought her too selfish to care about her little girl.

While I was trying to extricate my-

self from a situation beyond my depth, Helen came up and patted her mother on the back.

"We can thank her best, I think, by cleaning the schoolhouse," she said in her blunt voice. "Teaching is a very hard job. Can't we have Papa send one of the hired men over to clean the schoolhouse?"

Mrs. Talbot rallied nobly. "We'll do just that, Helen. The men aren't

busy now. On Monday morning everything will be in order. She smiled at me, put her arm on Helen's shoulder with pride in the simple gesture, and they swept from the room, but Helen turned back at the door to speak to me.

"You needn't worry any more about Gerald," she said. "He says he can keep looking nice most of the time now."

A Straight Line . . .

Richard L. Evans

WE RECALL once more the mathematical maxim that "a straight line is the shortest distance between two points." In a day when so many people find themselves paying a price for forgetting it, this rule of life would well be unforgettably remembered. In the first place, in forgetting it, there follows the factor of inefficiency—for a person who departs from a straight course almost inevitably carries on a conversation with his conscience. And a person who is carrying on a conversation with his conscience can't be very efficient. It is difficult to do two things at once, for any of us. And if we have our minds on things we shouldn't have done, we aren't so effectively thinking of the things we should be doing. Uneasiness within always adversely affects efficiency. Then there is also the question of the ability to turn back. There is a time, to begin with, in the decisions of all of us, when right or wrong is only a matter of one step—a step straight forward, or a side step. But the farther we go on any wrong road, the more time we lose, and the more costly it is to turn back. It was Montaigne who remarked that "The births of all things are weak and tender, and therefore we should have our eyes intent on beginnings; . . ." The beginnings of habits are small and weak. The beginnings of falsehoods are small and weak. The "little" compromises of honesty, the "little" forms of cheating, the small infractions of law, the unauthorized "borrowing" (so-called) of something that isn't ours, the inconspicuous little lie—all such beginnings, all such departures from a straight line, may seem insignificant at first, but, if unchecked, they move to the point where turning back is difficult and costly (but not nearly so costly as not turning back!). Happiness is the aim and object of all of us—and there simply isn't any sincere and satisfying happiness to be found, there isn't any way to peace of mind, except to move straightforwardly forward, with truth and integrity, and with no apology to make to any man, or to the Father of us all, or to us, inside ourselves. In matters of character and conduct, as well as in mathematics, a straight line is the shortest shortcut—the shortest distance between two points.

"The Spoken Word"

FROM TEMPLE SQUARE

PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, OCTOBER 31, 1954

Copyright, 1954

Value Beyond Price

(Continued from page 19)

ter and of truth is the principle of the eternal nature of the human soul, including a pre-existence that antedates the laying of the foundations of the earth. The Bible makes clear the ante-mortal existence of Christ, and contains in Isaiah 42:6 and Jeremiah 1:5 and possibly elsewhere, brief unexplained statements regarding the foreordination of certain individuals. Jude refers to the disobedient angels who "kept not their first estate" (verse 6) but neither here nor elsewhere in the Bible is this "first estate" explained or even mentioned further. Jude refers only to the disobedient spirits and says nothing here about any relationship to the human family. It remained for the Pearl of Great Price to explain the valuable truth that the other spirits who were obedient earned for themselves the privilege of a mortal experience. In Abraham is the promise that "... they who keep their first estate shall be added upon; ... and they who keep their second estate shall have glory added upon their heads for ever and ever." (3:26.) One of the great values in religious thought lies in this designation of the mortal probation as the "second estate" (nowhere mentioned as such in the Bible) which is one of the key concepts that opens up to our understanding the great principle of eternal progression.

Passing now from the oldest scripture in the world to one of the newest, we have on page 59 of the present edition of the Pearl of Great Price the statement of beliefs that we call the Articles of Faith, which we have officially accepted as a part of this little volume of scripture. In the Articles of Faith are two valuable ideas which at the time of their promulgation were altogether foreign to the thinking of most of the Christian denominations of that day.

One of these is the clear statement in article nine that we believe that God "will yet reveal many great and important things pertaining to the Kingdom of God." This flatly contradicts the idea that prevailed in Christendom a hundred years ago, to the effect that the canon of scripture was full and that revelation had ceased with the Apostles of Christ. The doctrine of acceptance of modern

(Concluded on following page)

America's Thriftiest 2-Plow Tractor

You can't beat the Case "VAC-14" Low-Seat Tractor for fuel economy, low upkeep and savings in time and labor... all cost-reducing benefits. You also enjoy comforts and conveniences that spare your strength all through the day ... speedy 3-point Eagle Hitch ... shock-free steering ... low, roomy platform and low "Bodyguard"® seat with torsional rubber springs ... plus instant-acting Constant Hydraulic Control.



New Pivot-Action Plow keeps all bottoms cutting full width on curves and contours. Mounts in a minute on Eagle Hitch. Break-Away safety release uncouples plow on striking stump, stone or other obstacle ... recouples by backing tractor.



New Farm Truck

with Automobile Type Steering

Design of front wheel assembly ... plus two tie rods ... provides same action and response as your automobile. Trails true at fast or slow speeds ... in rough fields or surfaced roads ... without shimmy or whip. Has unusually short turning radius. Choice of two models—Wide-Tread or Standard. Both have welded, all-steel construction ... high clearance under axles, yet low, easy loading. See your Case dealer for a demonstration. Send for catalogs to J. I. Case Co., Dept. A-445, Racine, Wis.



VALUE BEYOND PRICE

(Concluded from preceding page)

and future revelation opens up a valuable field for the acquisition of knowledge through religious sources instead of binding us down within Biblical limits; and, coupled with the statement in Article 13 that "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things," it opens up to the religious mind the whole field of truth, whether revealed through the scriptures, or discovered by patient experiment and research, or developed by the establishment of previously unknown laws or principles, or in any other manner. All truth is God's truth; not all of it is yet known to us, but more and more of it may yet be revealed or discovered.

For final mention, we may take article eight: "We believe the Bible to be the word of God as far as it is translated correctly." Here is another valuable truth, not generally recognized a hundred years ago, to the effect that human errors have here and there crept into the sacred record. Acceptance of this truth makes unnecessary any such untenable defense of scriptural infallibility as has embarrassed some in other churches. Also, it cuts the ground out from under much of the so-called "higher criticism," since the finding of mere textual errors does not invalidate the fundamental integrity of the scriptural record but deals only with the specific accuracy of the recording in the particular version under study.

The term *translated* however, is greater than the mere words to which it is applied. *Translate* is defined, in the latest (1950) *Standard Dictionary* accessible to me, as: "To give the sense or equivalent of, as of a word or an entire work, in another language; to give form to ideas; also, to interpret; hence, to explain in other words." Translation, in the full sense, deals with the elucidation of

ideas; words are merely the tools with which the translation is accomplished.

It seems evident, therefore, that we must go deeper than mere textual accuracy, and realize the valuable

truth that neither the Bible nor any other sacred text can, in full measure, be the word of God unto us except as far as we translate it correctly into our own understanding.

On Running Away From Responsibility

Richard L. Evans

THERE are moments when most of us rise above ourselves and our surroundings and sense the glory of service and see beyond the tiresome routine of some of the things we do each day. Those are glorious moments. But perhaps there is no man or woman who lives through life without feeling at times deeply discouraged and weighed down with responsibilities. Perhaps there never was a mother with her children around her, who couldn't find cause to become discouraged with the work of the home weighing heavily upon her, with the many unmentioned duties that never quite get done, or that seem so quickly to be undone. And perhaps there never was a father who was faced with the problems of providing for a family who couldn't sometimes feel weighed down with the weight of all that was dependent upon him. Fortunately we face these things as they come, and usually our power to do grows with what has to be done. But sometimes the load may look too heavy, the tasks too tedious, the work too wearisome, and at tired and discouraging times there may, at times, be temptation to run away from responsibility. Thoreau once wrote: "That we have so little faith is not sad, but that we have so little faithfulness. For by faithfulness, faith is earned." Blessedly for all of us, generation after generation of the good people who are our forebears somehow found a way to face their responsibilities—with faith, and faithfulness. And we owe it to the past to do no less in the present, and for the future. No man, no woman, no parent, no provider, no person can possibly find any sincere satisfaction in running away from responsibility. In the first place, anyone who runs away from responsibility loses part of his self-respect. In the second place, he can't run away from himself. Granted that sometimes some things seem all but unbearable. Granted that any household, any assignment, any situation can become trying, burdensome, boring. But life is a test of faith and faithfulness. And for the sake of others as well as of ourselves, for the sake of being able to face our Father in heaven without a sense of shame, we shouldn't run away. "... by faithfulness, faith is earned"—and so is happiness, and so is peace of mind, and so is self-respect. God help us to have the faith and faithfulness to endure to the end—to continue in faithful performance.

"The Spoken Word" FROM TEMPLE SQUARE

PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, NOVEMBER 7, 1954

Copyright, 1954

CELESTIAL CHANGE

By Oren R. Brown

THE night arrives like a spider
Weaving a soft, dark web,
Snaring capricious little stars
With every well-placed thread.

On the Bookrack

(Concluded from page 10)

authoritative way in which the subjects are discussed.

This is a book for every thinking Latter-day Saint.

THE WORLD AND THE PROPHETS

(Hugh Nibley. Deseret Book Company, Salt Lake City. 242 pages. \$2.50.)

Dearly work in this book which indicates how the world reacted to the prophets from the earliest time down to the present. The author tells what the characteristics and qualities of a prophet are and contrasts them with the qualities of a rhetorician, mystic, and philosopher.

This book is a challenging analysis of *The World and the Prophets*. It ends on a note of high hope since if people will live according to the word of God as revealed through his prophets they will find joy both here and hereafter.

THE CONTENTS, STRUCTURE, AND AUTHORSHIP OF THE BOOK OF MORMON

(J. N. Washburn. Bookcraft, Salt Lake City. 244 pages. 1954. \$3.00.)

This book is the result of long and careful study of, and thorough familiarity with, the Book of Mormon. The author considers the several books separately, with regard to inner complexity and consistency, literary criteria, language, setting, name patterns, and other factors. This study demonstrates strongly that, while there are similarities consequent on all the books having been translated by one man, there are also significant differences between the works of the many original authors, whose respective styles still shine through, even in the English translation.

Here is no perfervid defense of the faith—in fact, nowhere does the author go on the defensive. He avoids extremes, and states some of those extremes and why he avoids them. His work seems painstaking and thorough, but not so profound as to bog the reader down in technicalities. His cautious and patient assembling of the great mass of cumulative data is a skilful and convincing demonstration of the multiple authorship of the Book of Mormon.

—S. B. T.

LES GO SCRAPBOOK

(Les Goates. Bookcraft, Salt Lake City. 82 pages. \$1.00.)

Here are nearly a hundred of the brief writings of this veteran newspaper columnist. The range of subjects is wide, from philosophy to fantasy, from sermonettes to sport thrills, from inspirational to merely funny, from profound prose to doggerel verse.—S. B. T.

JANUARY 1955



Salt Lake's
most popular dining spot



PUTTING THE YOU in DO ...

The three words that spell magic for modern living in any home are these: Do It Yourself. And in the Intermountain West, everybody's guide for better Do-It-Yourself living is HOME Magazine, The Salt Lake Tribune's exclusive Sunday supplement. Father finds patterns and plans . . . Mother learns new sewing and home decorating . . . Sister and Brother learn hobbies and crafts in HOME every Sunday. Better life and better living starts in the home, and HOME is the Magazine that reaches the heart of the home. HOME is another facet of The Salt Lake Tribune's proud role as

The Tie That Binds the
Intermountain West

The Salt Lake Tribune

One of America's Great Newspapers

Perfect Pies

—even better than Mother's used to be!— thanks to Morning Milk and this new **FREE Recipe Book!**



Pie is America's favorite dessert — and made the modern way your pies can have a richer flavor and smoother texture than they've ever had before. Just follow the easy recipes in Morning Milk's new "Perfect Pies" booklet— offered first to Improvement Era readers. And, of course, use Morning Milk. No other form of milk gives you such superior baking and cooking results.

To get your **FREE** copy of "Perfect Pies" just write a letter or postal card to
Morning Milk,
P. O. Box 176-IE,
Salt Lake City, Utah.

There's no substitute for

MORNING MILK



**STONE
GRIND
YOUR OWN
FLOUR!**

Enjoy
finer flavor
and greater
nutrition of
whole wheat
grain...
freshly ground!

Ever-increasing in popularity

Everyone knows that bread and other cereal foods made with whole grain freshly ground is far tastier and richer in health-giving nutrients. And — it's the wise home where something is done about it. Rapid — efficient, the Lee Household Electric FlourMill reduces whole grain to fluffy flour far a fraction of a penny a pound. Best of all, it's **STONE GROUND** —

every food element is retained! **WRITE TO- DAY** for prices—**FREE** recipes—**food facts!**

SPECIAL OFFER—FLOUR

Send coupon for introductory offer of 5-lb. pkg., Deaf Smith wheat flour, America's richest in food elements, or select Wis.-Minn., wheat flour — stone ground the day it's shipped.

LEE ENGINEERING CO.
Milwaukee 3, Wis.

LEE ENGINEERING COMPANY, Dept., O.G.
2023 W. Wisconsin Ave., Milwaukee 3, Wis.

- ☐ DEAF SMITH FLOUR, 5-lb. pkg. Postpaid. Only \$1.50
☐ WIS.-MINN. FLOUR, 5-lb. pkg. Postpaid. Only \$1.50

Name

Street

City State

Your Bookdealer has . . .

Gospel Ideals

Selections from the
Discourses of

PRESIDENT

DAVID O. McKAY

\$4.00

Controlling the Past

(Continued from page 22)

quotation. But how representative is a selection of one page in a thousand? One need only examine Kirch's *Enchiridion* for the answer.¹² Aside from all policy and prejudice, sheer necessity has brought it about that what has been handed on from generation to generation as standard church history is a growing accumulation of carefully hand-picked evidence.

But the business of control does not end with the selecting of evidence. Once our texts have been chosen for presentation, we discover that they are all without exception in an imperfect and fragmentary state, marred by scribal slips, emendations, interpolations, and deletions. Generations of careless, or (what is far more dangerous) careful and deliberate scribes have been busy day and night at the game of controlling the past by altering the texts they were supposed to be copying, and as often as not the alterations have been intentional. And what is the cure for this? More correction! The conscientious, modern editor proceeds to control his text by *reconstructing* it to say what he believes the original should have said. Such reconstructions are not always infallible. In fact, in the opinion of most scholars, the reconstructions perpetrated by most other scholars are pretty bad.

Once the church historian has picked out the most highly favored passages to call to the witness stand and, as a textual critic, carefully tidied them up and brushed their hair to make a favorable impression for his client (the client being the church of his choice—for most church historians are professional churchmen) a most effective control still remains; for before the evidence can be heard by the general public, it must be *translated*. Translation is a far more effective and aggressive way of controlling the past than most people suppose.

The business of selecting, restoring, and translating pertinent texts is one that calls for the constant exercise of judgment and the constant making of choices. To enable the scholar to choose between two or more equally authentic but conflicting passages, between equally plausible but conflicting readings of the passage chosen, and between equally grammatical but conflicting translations of the

THE IMPROVEMENT ERA

text thus selected and restored, he invariably adopts some rule or policy in the light of which one interpretation will always enjoy a clear priority, thus obviating the necessity of giving serious consideration to the others. Let us consider the well-established principles upon which the experts operate.

BIBLIOGRAPHY

- ¹Tertullian, *De praescript.*, c. 29.
²Regarding Latourette's church history, E. A. Payne writes in the *Journal of Theological Studies*, XLVII (1946), 151: "There is always danger of a metaphor once adopted becoming master instead of servant. One cannot escape the feeling that Dr. Latourette finds his diminishing periods of recession a little too neatly and easily."
³Karl Bihlmeyer, *Kirchengeschichte*, Pt. I, *Das Christliche Altertum* (Paderborn: Schöningh, 1951), pp. 1f.
⁴Heinrich Bornkamm, *Grundriss zum Studium der Kirchengeschichte* (Gütersloh: C. Bertelsmann, 1949), p. 14.
⁵R. H. Pfeiffer, "Facts and Faith in Biblical History," *Journal of Biblical Literature* 70 (1951), p. 10.
⁶*Ibid.*, p. 3.
⁷Caes. Baronius, Anno 1077, quoted in Thomas Comber, *Roman Forgeries*, etc. (London, 1695), p. 189.
⁸Ad. von Harnack, *Lehrbuch der Dogmengeschichte* (Tübingen: Mohr, 1931), II, 63f.
⁹W. Völker, "Von welchen Tendenzen liess sich Eusebius bei Abfassung seiner 'KG' leiten?" *Vigiliae Christianae*, IV (1950), 157, 159f.
¹⁰*Ibid.*, p. 180.
¹¹Olaf Linton, *Das Problem der Urkirche in der neueren Forschung* (Uppsala: Almqvist & Wiksell, 1932), pp. 9-10 & *passim*.
¹²Conrad Kirch, *Enchiridion Fontium Historiae Ecclesiasticae Antiquae* (Barcelona: Herder, 1947). The six hundred pages of this famous handbook are taken up entirely with short, carefully chosen excerpts, obviously and sometimes violently forced into a prearranged historical framework. As soon as the reader begins to get interested—and curious—regarding a passage, the text is, as it were, snatched from his hands by the zealous editor.

We Are Not Alone in Life

(Continued from page 17)

You who have been hurt—hurt in your hearts, hurt in spirit, you who have been offended and have withdrawn yourselves and become a little aloof—you need not be alone. The door is open.

You who have unanswered questions (which all of us have); you who are torn between the teachings of contending teachers, who are confused by conflicting theories: Keep faith. Reserve judgment. Be patient. God lives. He is the source of all truth, and where there seem to be discrepancies, it is simply be-

(Concluded on following page)



Put Your Car in His Hands ...With Confidence

Utoco dealers believe in service. They know that the best service they can give you is the peace of mind that goes with driving a well-cared-for car.

Your nearby Utoco dealer is in business to know your car—to know when it needs oil and grease—what kind and where.

He will explain why Utoco 10-30 Motor Oil is the all-weather oil, which gives quick starts on cold days yet provides complete protection in warm weather . . . why it *cuts friction drag* to make possible gasoline savings up to two gallons in a tankful . . . why Utoco Gasoline assures quicker starts, with *knockfree performance* . . . why his Specialized Lubrication Service is so important to your car's life.

Utoco's constant research makes its products better. Utoco's trained, experienced dealers know how to help you make the best use of Utoco products.

Trust your car to your Utoco dealer. Stop at Utoco today—and drive your car away—with confidence.



UTAH OIL REFINING CO.
Now in our 46th Year



\$5.95

Buy this sturdy WHEAT MILL

Grinds up to 1½
pounds of flour or
cereal per minute.

ORDER NOW!

Postpaid anywhere
in America
\$6.50

Send me: ☐ ABLESKIVER ☐ WHEAT MILL

Name

Address

City

State

Danish ABLESKIVER Pan
now available\$2.98



Everyone of
Scandinavian
descent
knows about
ABLESKIVERS
Ask Grandma

PEHRSON
HARDWARE & APPLIANCES
The Friendly Store on Main in Salt Lake City, Utah
2102 South 11th East, Salt Lake City, Utah

WE ARE NOT ALONE IN LIFE

(Concluded from preceding page)

cause we do not know enough. The theories of men change swiftly, but "The glory of God is intelligence," (D. & C. 93:36) and there is no truth in all the universe that the Father of us all would not wish you to seek and to accept—for man cannot be "saved in ignorance." (*Ibid.*, 131:6.) Keep an open mind and an open heart and a teachable spirit. "Seek learning, even by study and also by faith." (*Ibid.*, 88:118.)

And you who are young, who have ambitions for the future, but who face serious uncertainties: Go forward and live your lives with faith. Look far ahead; decide on some good goal. Study, work, and prepare yourselves. Make solid plans and pursue solid purposes and don't place undue emphasis on the passing, trivial pleasures. When the proper time comes, make your homes and have your families, and face your problems with faith. Your Father in heaven knows and understands you, and will help and lead you to happiness and usefulness here, and to your high destiny hereafter, if you will keep close to him and take him into your confidence.

And you who have lost your loved ones: You are not alone. God, who is the Father of the spirits of all men, has sent us here from his presence until he calls us to return. And our loved ones who have left us will always be themselves, and we may see and know and be with them again, always and forever—if we will but take the steps that lead to eternal family reunion. They are nearer to us than we know.

We are none of us alone in life. We belong to an eternal family. We belong also to one another—and God, who made us in his image, is the Father of us all. And there is justice and mercy and fair and adequate opportunity for all of us from him who is and has been mindful of us all, from birth and before—through death and beyond.

He is there and within our reach. He will guide and enlighten and lift. He is the source of truth, of comfort, of protection, and of the peace that passeth understanding, and the source of the sweet and satisfying assurance that life and truth are limitless and everlasting, and despite all problems and all perplexities we are not left alone in life.

We would testify to all who hear this day of the living reality of him who did make us in his own image—that he lives, that he has spoken, that he does speak; that he sent his Son into the world, who is our Savior and of whose divinity this day we testify; and that the heavens have been opened in this day and dispensation.

We are none of us alone in life,

but in the hands of him to whom his Son, our Savior and Redeemer, offered this sublime prayer:

Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. (Matthew 6:9-13.)

Thanksgiving—the fruits of faith

Richard L. Evans

IN ITS own way, Thanksgiving is the evidence of the fruition of faith. It is, in fact, "the substance of things hoped for"—the symbol of the harvest that follows faith—with the fruits of the field before us, the things that give us sustenance, the rich, the bounteous blessings which are ours, by the goodness of God, because someone had the faith to plow and to plant and because God gave the increase. So now we have our harvest. And so much else we have also: life itself, for which each morning gratefully we should thank God as we wake to the wonder of a new day, and know that there is yet a little time to do some things we should have done, time yet to move once more among the beloved, familiar places and people that we sometimes see with unseeing eyes—and sometimes take too much for granted. When we see a photograph of something familiar, we sometimes see something we haven't seen in the thing itself. Or when we see through the eyes of an artist—a painting, perhaps, of something we have come to consider as commonplace—we find that the artist has found for us something we couldn't see for ourselves. And at this thoughtful season we well could turn our eyes to see many cherished things as if we hadn't seen them—to see, as if first seen, the goodness of all that God has given: life, our loved ones, food, work, and such surpassing blessings as freedom (which is not so common as some of us might have supposed), and the simple, wonderful, solid, sustaining things—with life to enjoy them, with loved ones and friends to share them, with freedom to use them, with grateful hearts to acknowledge them. Yes, Thanksgiving is the evidence of faith, and of the goodness of God, and of the blessing of willing work. God give us the good sense to step aside and see some things as if we had never really seen them—and give us the kind of gratitude that could never become bored with our blessings—and give us the grace to acknowledge humbly our dependence upon Providence, for "in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things. . . ."¹ Among the greater qualities of character, among men and before God, is the great gift of gratitude.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, NOVEMBER 21, 1954

Copyright, 1954

¹Heb. 11:1.
²D. & C. 59:21.

Wheat and Other Foods for Man

(Concluded from page 23)

will find the dark loaf of fine flavor and excellent palatability. Should a famine encircle the land, or a catastrophe overtake us, I will feel a measure of security if I have an ample supply of wheat which can be made into brown bread.

An emergency store of food should contain several dry products other than wheat. Variety is the spice of life even during troubled times. Such a supply should contain those foods enjoyed by your family. Our high priests' quorum made a consolidated purchase of beans and rice at wholesale prices. We selected four varieties of beans—red Mexican, white navy, pinto, and large lima. Twenty-five pounds of each went into our metal containers at cost of about ten dollars. We chose brown-rice over the white because of the higher food value. Fifty pounds cost us less than seven dollars. At a local feed mill I was able to purchase seventy-five pounds of clean, yellow corn, at about three dollars' cost. When processed in our hand grinder, it makes a high grade of flavorful corn meal.

By blending our finely ground whole wheat, brown rice, and yellow corn together, we have made pancake flour which we enjoy very much.

There are a number of practical storage containers for dry foods. Clean, steel barrels with tight lids are frequently used but are unwieldy when filled. Some prefer ten-gallon milk cans for quantities under one hundred pounds, and heavy, galvanized garbage cans for large quantities. Milk cans have airtight lids and convenient carrying handles. Garbage can lids fit snugly enough for most purposes, and those cans have handles also. Various sizes are available.

The foods herein described cost a total of about forty dollars and weighed more than six hundred pounds dry weight. For our family of four it represents a lot of food which will store conveniently in a small space. We use from it constantly and replenish our supply at regular intervals. The entire stock should be turned over every two to four years but never be seriously depleted. Certainly these are not the only items we should have on hand, but they are a substantial beginning.

JANUARY 1955



The NEW CURTIS Convertible Window easy to clean inside or outside

What's different—what's new—about the window you see here? Just this: it's made of separate units which can be combined in almost unlimited variety to provide practically any style of window arrangement—any kind of ventilation? The Curtis Silentite Convertible window represents an entirely new idea in window beauty—window comfort! Best of all, these Curtis windows are priced for modest budgets!

MORRISON-MERRILL & CO.

Building Materials Distributors



tasty bite-

PARTIES

SNACKS

LUNCHES

meal delight



EVERYONE LOVES
JOLLY TIME
Pop Corn
Dee-licious!
OUTPOPS 'EM ALL!

HEADQUARTERS FOR L.D.S.
IN LAS VEGAS, NEVADA

YE KING'S REST MOTEL
526 SOUTH 5TH STREET
Dr. Harold B. Foutz, Owner
Edgar H. Foutz, Manager
Beautyrest Mattresses Throughout

Melchizedek

Instructions from the First Presidency

TO THOSE HAVING RESPONSIBILITIES
WITH L.D.S. SERVICEMEN IN MILITARY
CAMPS

To: Stake Presidents; Members of
Stake Servicemen's Committees;
Mission Presidents; Mission and
District Supervisors and Coordinators;
L.D.S. Chaplains; L.D.S.
Group Leaders.

Dear Brethren:

We are deeply concerned about the welfare of Church members in the armed services and desire that you brethren, who share with us the responsibility for their spiritual welfare, do all in your power to aid, comfort, counsel, and care for these brethren. Accordingly, we are issuing the following suggestions for your information and guidance.

The general L.D.S. servicemen's committee, acting under the direction of the First Presidency and the Twelve, is to direct, supervise, and co-ordinate the Church servicemen's program. One member of this committee is the Church servicemen's co-ordinator.

Stake and mission presidents have been assigned the responsibility of handling all matters relative to this program in their respective areas.

Stake presidents are to appoint a stake servicemen's committee, consisting of at least three members of the high council and such other personnel as may be deemed necessary. The high councilors appointed are to be members of the stake Melchizedek Priesthood committee, the Stake Aaronic Priesthood committee, and the stake committee for senior members of the Aaronic Priesthood respectively. This committee is to assume immediate charge and direction of the program within the stake.

Mission presidents are to appoint such co-ordinators and supervisors for their missions and for the districts within their missions as their circumstances and needs require. It may be wise to appoint one of the counselors in the mission presidency to assume the immediate direction of the program within the mission.

L.D.S. chaplains are selected and

appointed by the army, navy, and air force, and frequently are assigned to serve in areas where there are large groups of Latter-day Saint servicemen. Chaplains receive the ecclesiastical endorsement of the First Presidency as a condition precedent to the receipt of their commissions. They are set apart as Church representatives in connection with their work with Latter-day Saint servicemen and carry on their activities with these groups under the direction of the general L.D.S. servicemen's committee, insofar as military regulations permit. When chaplains are stationed in stake or mission areas, they are to co-ordinate their activities with the stake or mission president under whose direction the servicemen's program in that area is being carried forward.

L.D.S. group leaders are appointed from among the members of the armed services who hold the Melchizedek Priesthood. They are chosen and set apart by stake and mission presidents or their representatives, and their Church activities are supervised by these brethren. Servicemen are to retain their membership records in their home wards and branches unless they are more or less permanently stationed in some other ward or branch.

Wherever possible, however, they should attend the meetings and participate in the activities of Church wards or branches near their military locations. Local Church officers are urged to arrange their meetings, dances, entertainments, and various Church activities so that servicemen stationed nearby may attend and participate. They should also supervise the conduct of servicemen who attend their functions and see that the high standards which the Church teaches are maintained at all times. Budget tickets issued to servicemen by their home bishops or branch presidents are to be recognized and accepted by wards and branches everywhere, but they are not transferable from one serviceman to another.

Where it is not feasible for serv-

icemen to be active in local organizations adjacent to their places of assignment, or where there is opportunity for additional Church activity at the military installation, L.D.S. groups are to be organized. These groups are under the jurisdiction of the stakes and missions, and their representatives should attend and participate in the group meetings wherever possible.

The organization of these groups has been approved by the respective chiefs of chaplains, but in each instance group representatives should consult with and gain the co-operation of the post chaplain, or if there is none, then the commanding officer.

Group leaders may choose their own counselors who should be set apart by the stake or mission representatives. Where groups are fairly well stabilized, the group officers should be presented to the group members and receive a sustaining vote before they are set apart.

When set apart, group leaders are authorized to act in their official capacity for the duration of their military service and no matter where they may be stationed, unless such authorization is withdrawn by the general L.D.S. servicemen's committee. If transferred to a location where an L.D.S. group is already organized, they are to join with the group and support its activities. When stationed in the area of a stake or mission, their right to function as a group leader or assume the leadership of any group is subject to the approval of the stake or mission president. When stationed outside the area of any stake or mission, they are expected to proceed on their own initiative to set up such groups and make such organizational arrangements as are deemed proper. In this case they report directly to the general L.D.S. servicemen's committee.

Group leaders should not set apart any officers of their organizations without the authorization of the stake or mission president, or if the group is outside the jurisdiction of a stake or mission president, without the authorization of the general committee.

When group leaders are set apart they are to be given a certificate of appointment, a copy of this book of

THE IMPROVEMENT ERA

Priesthood

instructions, and their names and military addresses are to be reported to the general L.D.S. servicemen's committee. Group leaders should see that their current military addresses are on file with the committee.

If Church members find themselves stationed at a place where there is no regularly set apart group leader, then former missionaries or others holding the Melchizedek Priesthood should assume the responsibility of organizing our brethren into gospel study classes. If there are no holders of the Melchizedek Priesthood in the group then the group members may choose one of their number who holds the Aaronic Priesthood to assume direction of the group activities which may in such instances be limited to study classes, socials, and the like. Those chosen by the group to conduct their meetings should be sustained by a vote of the group before they assume their positions. They are not to be set apart, and they do not have authorization to perform baptisms or ordinations, except as hereafter set forth.

In these cases where there is no regularly set apart group leader to assume direction of the group, particular care should be taken to see that no one assumes the responsibility of conducting the meetings or administering the sacrament unless his life is in conformity with Church standards and his example is such as to command the respect of his associates.

If a regularly set apart group leader is transferred to a location where one of these study classes has been organized, he is to become the presiding officer and assume direction of all meetings, if sustained by the Church members composing the group.

We have authorized L.D.S. chaplains to perform civil marriages. They should use the same ceremony used by bishops and stake presidents, a copy of which will be furnished them upon request.

The following instructions govern baptisms and priesthood ordinations of persons in the armed services:

1. Ordinations in the priesthood of brethren who are members of or-

ganized wards or branches in stakes or missions and who are in the armed services will be authorized only upon the recommendation or approval of the bishop and stake president or mission president where the record of membership is. The local brethren are to process the recommendation in the usual way, insofar as they can in the absence of the brother recommended, including the presentation of his name for a sustaining vote to the proper Church meeting. The First Presidency, after receiving proper recommendations from local officers, will authorize some qualified Church officer or member to interview the young men in service so recommended and, if they find the persons recommended to be worthy, to attend to the ordinations authorized.

2. In cases where men have been converted to the gospel after entering the armed services, the regulation with respect to their baptism and ordinations in the priesthood will be as follows:

a. If they are within a territory where they have access to stake or mission organizations, the baptism is to be performed under the authorization of the officers of such stake or mission.

b. If their circumstances are such that it is not feasible to confer with the officers of a stake or mission, then the Church servicemen's co-ordinator appointed by the First Presidency may authorize the baptism of such newly converted persons.

c. The Church servicemen's co-ordinators and stake and mission presidents are given authority to authorize such baptized converts as are found worthy to be ordained to the Aaronic Priesthood after a lapse of a sufficient period to prove their worthiness to hold the priesthood, provided there is opportunity for the convert to exercise his priesthood while in military service.

d. Where there is no feasible access to a missionary organization, L.D.S. chaplains are given authority to authorize baptisms and the ordinations to the Aaronic Priesthood of these new converts only, provided they are found to be worthy, and

provided also there is opportunity for the converts to exercise their priesthood while in military service. It should be understood in ordaining to the priesthood that the Lord has not as yet authorized the bestowal of priesthood on those with Negro blood.

e. Where there are no L.D.S. chaplains or where there are no stake or mission officers to whom they are responsible, those who have been designated and set apart as group leaders and who hold the Melchizedek Priesthood are given authority to authorize baptisms and to ordain such baptized converts to the Aaronic Priesthood.

3. Those who are herein authorized to perform ordinances outside of regularly organized branches or wards are to forward at once to the Presiding Bishop's office the full name, age, date and place of birth, home address, military connection, name of father and mother and previous Church affiliation, if any, with date and place of baptism or ordination performed.

4. It should be explained to all baptized converts that as soon as they return home and affiliate with some organized branch or ward, they should request their presiding officer to write to the Presiding Bishop's office for a record of their baptism or subsequent ordination.

In the event there are individuals desiring baptism where no one is authorized to officiate, the nearest mission officer or chaplain should be advised of such request and plans be made for the consummation of the baptism at the earliest available opportunity; or, after one holding the Melchizedek Priesthood, located in that area, has received written authorization to perform the requested baptism from the proper authorities as herein set forth.

Those authorized to perform baptisms and priesthood ordinations of brethren in the armed services are expected to assure themselves that the persons for whom the ordinances are performed are living pure, clean lives and are not violating the laws of chastity or other standards of the Church.

With reference to the administering of spiritual comfort to boys of other faiths, chaplains are advised to give all the comfort they possibly can to the boys of all denominations subject to the limitation that our

(Concluded on page 62)



The Presiding

Aaronic Priesthood Program Set To Make The New Year A Record Breaker

WE FEEL that we have never approached a new year with as many reasons to expect the very best records and achievements as we do 1955.

The changes announced last October have been accepted without question or reservation of any kind. Fourteen-year-old deacons were made happy that they could now be ordained teachers. The sixteen-year-old teacher was happy that he could now be ordained a priest and come under the presidency of the bishop.

The combined ward Aaronic Priesthood meeting, changed from the second to the third weekly priesthood meeting each month, has been accepted with enthusiasm. This change will be of particular benefit to deacons in overcoming the objection of missing quorum meetings the first and second weeks where they collect fast offerings on the fast day.

Boys from far and near are anxious to receive and wear the new Aaronic Priesthood pin to be given in recognition of their having achieved four or

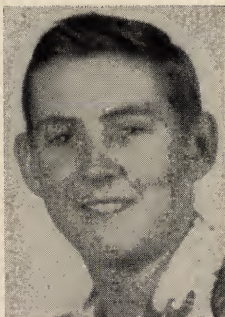
more individual Aaronic Priesthood awards.

Secretaries of ward committees and quorum advisers are delighted with the "table of percentages" in the new 1955 roll books. They opine, "What a timesaver that feature will be, and are we grateful!"

But, let us face the facts. The year just closed recorded some of the most outstanding records in our history. If 1955 is to keep pace, the "watchmen on the tower" had better not dream of past victories else the victor's crown will have passed upon their awakening.

The stake, the ward, the individual, who breaks the tape when the race is ended, is very likely to be among those who were the first to get started and to keep going.

Attention — All Boys And Their Leaders



LARRY SAINSBURY

HERE is an example of devotion which we are proud to present.

Larry is a teacher in the Bridgeport Branch, Grand Coulee (Washington) Stake.

He lives forty-four miles (not blocks) from the chapel and has never been late for his priesthood or sacrament meetings since he was ordained a deacon.

We are left to wonder why so many other boys, and sometimes their leaders,

Passing The Sacrament To The Presiding Authority

THE following instructions should be carefully observed when passing the sacrament to the presiding authority in the sacrament meeting:

1. Only the highest authority, *who is sitting on the stand*, is to receive the sacrament first. If a higher authority chooses to sit in the congregation, he will receive the sacrament in his turn with the other members of the Church.

2. When the sacrament is passed to the presiding authority on the stand, the deacon should not go from one to another in recognition of other authorities. He will pass the sacrament to each of the others in his turn regardless of whether he holds an office of leadership or not.

3. No one in the congregation shall receive the sacrament until it has been passed to the presiding authority sitting on the stand.

Teachers To Assist In Gathering Fast Offerings

SOME bishoprics are inquiring as to what they are to do to get their fast offerings gathered each month with fewer deacons available since worthy fourteen-year-old deacons have been ordained teachers.

The answer is simple:

Use the teachers in this assignment whenever necessary. Gathering fast offerings is as much the responsibility of the teachers, or even the priests, when the bishop gives them this assignment in order to cover the entire ward each month.

We should be training our deacons away from any notion that when they are advanced in the priesthood they graduate from any of their priesthood responsibilities.

We should be training our teachers (and priests) in the same truth.

find it so difficult to be on time at their meetings when they live only a few miles away, or a few blocks, and sometimes just around the corner.

THE IMPROVEMENT ERA

Eligibility Rules For Priesthood Pin

IF you are not acquainted with the addition of an Aaronic Priesthood pin in our award program, we refer you to this page in THE IMPROVEMENT ERA for September 1954.

The Aaronic Priesthood pin program began January 1, 1955 and will include awards earned to that date.

The following rules will apply when establishing eligibility for the pin:

1. Each Aaronic Priesthood bearer must present to his bishop, four or more individual Aaronic Priesthood awards earned since he was ordained a deacon to be eligible to receive the pin.

2. An Aaronic Priesthood bearer, ordained an elder at any time during 1954, may receive the pin if he can present to the bishop four or more individual Aaronic Priesthood awards earned since he was ordained a deacon.

3. No person who received the Melchizedek Priesthood prior to January 1, 1954 will be eligible for the Aaronic Priesthood pin.



Resourcefulness Vital In Ward Teaching

RESOURCEFULNESS is an original gift for some of us, a capacity which we inherit, but like other qualities of the mind, it can be developed in those who do not naturally possess it. Webster, in defining resourcefulness, explained it as, "the ability necessary to meet unusual demands or sudden needs." It means that one is prepared for almost any emergency.

The resourceful ward teacher is well-equipped. He has a broad understanding of the Church and its functions, a comprehensive knowledge of the gospel, a clear conception of the details of its operation, a knowledge of human nature, and the ability to meet and influence people. This remarkable quality includes a combination of virtues such as intelligence, wisdom, judiciousness, tactfulness, knowledge, enthusiasm, confidence, faithfulness, devotion, and loyalty.

David Starr Jordan, the first president of Stanford University said, "The world stands aside to let the man pass who knows whither he is going." The resourceful ward teacher is in the same position. He is capable of coping with unusual situations. He prepares for emergencies. He has an answer for most questions. He is seldom confused or confounded. He is more or less a specialist in his field. Resourcefulness to him is the handmaiden of success in the ward teaching program.

Award Record Presents Challenge For New Year

THE new year is an infant but e'er its course is run our Aaronic Priesthood leaders will know that its every day, week, and month are filled with challenges which no ordinary effort will satisfy. The challenges of the new year grow out of the fact that during 1954 the Presiding Bishopric approved applications for the largest number of awards earned during any one year in our Aaronic Priesthood award program.

AWARDS FOR 1953 APPROVED DURING 1954

Stake Aaronic Priesthood Awards..... 12
Ward Aaronic Priesthood Awards.... 364

Individual Aaronic Priesthood Awards

Priests 3,305
Teachers 5,065
Deacons 9,775

Total Individual Aaronic Priesthood Awards 18,145

Total number of seals affixed to individual awards for 100 percent attendance at priesthood and sacrament meetings 1,711

We suggest increased interest in both the stake and ward Aaronic Priesthood awards since these cannot be earned without our giving constant attention to the individual bearer of the Aaronic Priesthood.

A Message To Group Advisers of Senior Members

HAVE you watched the giant strato-liners as they take off from the airport and soar into the sky for a predetermined destination? They are the results of dreams and of years of study and hard work on the part of precision engineers. They represent the trial and error, try again and succeed, activities of countless mechanics and craftsmen.

Group advisers must also become much like the giants of the sky if they are to carry their rich cargoes of salvation to the inner souls of senior members of the Aaronic Priesthood. It will, no doubt, be necessary for them to

streamline their approaches that they might minimize the frictions that they are bound to meet. It is well for them to prepare themselves for more efficiency by a careful evaluation of tried techniques, with the acceptance or rejection of them as worthy or unworthy of further use.

Like the great plane with its well-timed and powerful four engines, so should the group adviser be powered with four mighty motors. The success of both depends upon such lifting and carrying power.

The engines of the successful group adviser are those of desire, self-confidence, action, and testimony. Little success can be expected from one who doesn't have a sincere desire for it. He must love each man he is responsible for with all his heart. He must develop a confidence in his ability to succeed. This comes with an evaluation of himself and his mission tempered with frequent prayer and a study of the gospel. The motor of action is very important. The most competent and best-informed group adviser fails unless he puts his knowledge to work. Contacts must be made. There are no good substitutes for action. The final great engine is that of testimony or conviction. The group adviser who doesn't believe that the gospel is the most important thing in the lives of all men, and that activity in the Church will contribute more to true happiness, will be ineffective in his work.

LONG BEACH SECOND WARD, LONG BEACH (CALIFORNIA)
STAKE FETES AARONIC PRIESTHOOD IN TRIP TO YOSEMITE VALLEY



Bishop Arthur M. Bodine and his counselors gave their Aaronic Priesthood members an unforgettable trip through the famous Yosemite Valley (California) for which all of the young men seemed most grateful.

Accompanying the young men, in addition to Bishop Bodine, were his second counselor V. Jay Sponberg and Leland A. Poole of the stake high council.

Today's Family—

IRIS PARKER
Editor



Alice Evans

A Tradition of Good Food With Mrs. Richard L. Evans

ALICE THORNLEY EVANS, wife of Richard L. Evans of the Council of the Twelve, cherishes many of the fast-disappearing, wholesome, homey traditions of a generation or so ago, and many of these traditions center around good food.

Mrs. Evans' accomplishment as a cook and homemaker dates back to her childhood at her home in Kaysville when she watched her mother achieve magic in the kitchen. Busy with her school and other activities, Alice did not have the responsibility for actual meal preparation, but she helped and observed and she learned to appreciate good food. Before her marriage she began collecting recipes and hints for the homemaker. Today she has numerous recipe books, recipe files, and scrapbooks in which she has kept the fruits of her years of searching after food lore.

The current holiday season has been delightful and typical of the years since Alice Thornley became Mrs. Richard L. Evans. Her home is the focal point for many of the good times of brothers and sisters and their families. Every Thanksgiving there are approximately twenty-five people to dinner. Everyone goes to the football game and then home to turkey and dressing, pumpkin and mince pie, and old-fashioned plum pudding. Alice admits that all the desserts aren't necessary, but they are a tradition in the family. A holiday dinner wouldn't be a holiday without the plum pudding, which was her grandmother's recipe. They have pumpkin pie in memory of the holiday poem all the Thornley grandchildren used to recite, and which ended, "Hurrah for the Pumpkin Pie." Mince pie is expected, too, since long ago in the childhood of all the Thornleys. Alice says her turkey dressing isn't special, but is sounds delicious—and very nutritious. It is rich with butter, savory with poultry seasoning, and loaded with vitamins, because in addition to onions and celery, she includes chopped carrots. The vegetables are cooked in butter about twenty minutes, then added to finely crumbled stale bread. This is further moistened with a little cream of mushroom soup or bouillon.

Alice's family of men like good, hearty he-man meals, and when she cooks, it is for ten or twelve, not just six. Her football players, Richard, Jr., in college, and John

at East High, eat enough for two, and she never knows whom they might bring home to dinner. Stephen, who is in junior high, and Billy in the fifth grade, have hearty appetites, too. So Alice cooks the kind of meals they like—roasts, goulash, chicken dumplings, vegetables, and salads—and saves her fancy casseroles and main course salads for days when she entertains, which she does beautifully.

Following are some of her recipes, everyday and holiday:

Waikiki Pork Chops

Season chops with salt and pepper and dust them with flour. Brown them on both sides in skillet.

Upon each chop place a ring of canned pineapple with a pitted prune in center. Between chops place carrots, left whole or cut lengthwise. Add one-half cup water or more. Cover closely and cook very slowly for one and one-half hours. Remove to hot platter. Make gravy from mixture in pan and pour over the chops. Garnish with parsley.



—Courtesy General Foods, Inc.

Favorite dessert of the Evans family is pie.

Know Your L.D.S. Cooks

This is an easy main course when there are guests coming because it can be started early, and there is very little last-minute work attached to it. If the chops are thick, they are more than ample and very festive.

Shrimp Casserole

- 2 pounds large fresh shrimp
- 2 tablespoons salad oil
- 2 tablespoons lemon juice

Put shrimp in two-quart casserole. Sprinkle with lemon juice and oil.

$\frac{3}{4}$ cup raw rice

Cook, drain, and chill.

- 2 tablespoons butter or margarine
- $\frac{1}{4}$ cup minced green pepper
- $\frac{1}{4}$ cup minced onions
- 1 teaspoon salt
- $\frac{1}{8}$ teaspoon pepper
- $\frac{1}{8}$ teaspoon cloves
- 1 can tomato soup, undiluted
- 1 cup cream or top milk

Sauté pepper and onion in butter five minutes. Add other ingredients, including rice, and pour over shrimps.

For a party dish you may wish to add slivered almonds—one-fourth cup in mixture and one-fourth cup sprinkled on top. Sprinkle with paprika. Bake about 45 minutes in 350° oven.

Green Rice

- 2 cups cooked rice
- 2 cups grated cheese
- 1 green pepper, chopped
- 1 heaping tablespoon chopped parsley
- $\frac{1}{4}$ cup chopped onion
- $\frac{1}{3}$ cup salad oil
- 2 eggs beaten
- $1\frac{1}{2}$ cups milk
- Salt to taste

Beat eggs, add oil, milk, and other ingredients. Mix well. Cover with a little extra grated cheese and bake forty-five minutes in 350° oven.

Goulash

- 3 pounds ground beef
- 1 14-ounce package elbow macaroni
- 2 large onions, ground
- 2 large cans ($2\frac{1}{2}$ size) tomatoes (minus 1 cup of the juice)
- $\frac{3}{4}$ pound mild American cheese, grated
- 2 teaspoons celery salt
- Salt and pepper to taste

Cook macaroni in boiling salted water until barely tender. Crumble meat (half at a time) in a large frying pan or Dutch oven. Brown and drain off excess fat. Set aside meat while onion is cooked tender in part of beef drip-

(Concluded on following page)

FORECAST:

RAIN

...choose a HOT breakfast



Try **WHEAT HEARTS**
the HOT cereal
recommended by



Betty Crocker

of GENERAL MILLS



"Creamy hot Wheat Hearts is extra good on damp rainy mornings," says Betty Crocker of General Mills. "You can serve it in just three minutes. It's so delicious, so nourishing."

6 times richer. Contains wheat germ—6 times richer in Vitamin B-1 than whole wheat itself. Helps build energy and vigor. Serve every day. It's Sperry good!

Betty Crocker
AMERICA'S FIRST LADY OF FOOD

"SPERRY," "BETTY CROCKER," "WHEAT HEARTS," ARE REG. TRADE MARKS OF GENERAL MILLS, INC.

Be Modern Live Electrically

Electricity
does so much,
costs so little.

UTAH POWER & LIGHT CO.



insurance-wise folks
insure thru KOLOB

Policies for every purpose... backed by strong
stock companies

Complete Lloyd's Facilities



Frank Salisbury, Pres.

Salt Lake City, Utah

KNOW YOUR L.D.S. COOKS

(Concluded from preceding page)

pings. Drain off all excess fat and combine meat, onions, and macaroni in dutch oven and put over low heat. Add tomatoes and seasoning and stir well. Add grated cheese, part at a time, and fold down through goulash. Let simmer gently long enough to blend flavors and melt the cheese.

If you're rushed for time, omit cooking onion, and add 2 teaspoons onion salt. Don't be afraid to use lots of cheese for flavor and high protein value. Add mushrooms to make the dish more festive, if you wish.

Dumplings

- 1 egg (beaten)
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ teaspoon sugar
- 2 tablespoons butter, melted
- $\frac{3}{4}$ cup milk
- $1\frac{1}{2}$ cups sifted flour (enough to make thin dough—not dry)
- 3 teaspoons baking powder (sifted with flour)

Beat the egg and add remaining ingredients in order given. Stir until thoroughly combined. Spoon on top of beef or chicken stew or (and this is how Mrs. Evans does it) put some chicken or beef broth—about one inch—in the bottom of a dutch oven or other large vessel with a tight lid, bring the liquid to a boil, and spoon the dumplings into it. They will run together, but when they are done they will be separate. Steam, tightly covered, for fifteen or twenty minutes over low heat. Serve with stewed chicken which has been removed from the bones and combined with chicken gravy (made from chicken broth).

This recipe is her mother's.

Baked Cream Fish Fillets

- 2 pounds fish fillets (sole or halibut)
- $\frac{1}{4}$ teaspoon salt and few grains pepper
- $\frac{1}{4}$ teaspoon paprika
- Juice of one lemon

Place fillets in greased, shallow baking dish. Sprinkle with salt, pepper, paprika, and lemon juice. Make a white sauce of:

- 2 tablespoons margarine
- 2 tablespoons flour
- Salt and pepper to taste
- 1 tablespoon dry mustard
- $1\frac{1}{4}$ cups top milk

Pour white sauce over fillets. Sprinkle with one-half cup buttered bread crumbs and minced parsley. Bake about forty minutes in 350° oven. Serves six to eight.

English Plum Pudding

Pour one pint hot milk over one pound stale bread broken in chunks. Let stand till cool. Then add the following:

- 1 cup sugar
- 8 egg yolks, beaten to a cream
- 1 pound seedless raisins
- 1 pound currants
- $\frac{1}{4}$ pound citron } or 1 pound
- 1 pound lemon peel } fruit mix
- 1 pound suet, ground
- $\frac{1}{4}$ cup fruit juice
- 1 teaspoon nutmeg
- 1 teaspoon mace
- 1 teaspoon cinnamon
- $\frac{1}{2}$ teaspoon cloves

Mix all together and add beaten whites of eight eggs. Prepare the day before and cover closely. Fill large, well-greased shortening cans (three-pound size) two-thirds full. Cover and place on a rack in a pan with water almost to top of pudding. Boil gently six hours.

This recipe belonged to Mrs. Evans' Grandmother Bonnemort.

This pudding is good warmed over—heated in can as at first, or in top of double boiler about one hour. Recipe makes two three-pound cans. Serves 20 to 24.

Creamy Sauce

Beat 1 egg until foamy. Add 4 tablespoons melted butter slowly, then 1 cup confectioner's sugar, sifted. Add one cup cream, whipped stiff. Add 1 teaspoon vanilla.

THE FAVORITE dessert at the Evans house is pie—any kind—but perhaps first on the list is lemon. Apple runs a close second, and seasonal favorites are pumpkin and mince. Alice says that she doubts that her recipes are different from the usual, although she uses cloves in her pumpkin pie, which is not always customary. She gives extra artistic flourishes to her pies, and they are beautiful to behold.

She is of the firm conviction that anyone can be a good cook in this mid-twentieth century even without a college degree in home economics and an unlimited food budget. All it takes is an interest in cooking, some good recipes, and a little imagination. There will be failures, of course, but Alice says that with the recipe books and home-making magazines so complete and so beautifully illustrated, good cooking isn't just for those gifted few who follow their intuition, adding a handful of this and a dash of

THE IMPROVEMENT ERA

that, with wonderful results. Any woman can prepare good food and serve it artistically—and with much less energy than in our mothers' and grandmothers' day.

Alice Evans has other interests besides homemaking, although she considers that her first responsibility. She has always been active in the Church auxiliaries and in PTA. She has taught the literature lessons in the Relief Society in her ward and still fills her assignment as a visiting teacher. She has taught M Men-Gleaner classes and has been a teacher in Junior Sunday School and the Primary. Brother Evans is active in many civic and educational organizations, in addition to his Church obligations, and she has a busy schedule accompanying him. She loves music, plays the violin, and she and her sister, Mrs. Sterling Sill, occasionally play a duet, even now. In college she sang with a girls' trio. Prominent in her childhood memories are the occasions when she and her family entertained with their music. At one time she was a member of a string quartet composed of her mother at the piano, Alice and her sister with their violins, and another sister with her cello; and at unnumbered funerals and social and civic occasions the "Thornley Trio" performed.

The Evans family love the outdoors. They have a small pasture in Kaysville, adjoining the Thornley family home, where in past years they have kept saddle horses, following a tradition established by Alice's father, the late John W. Thornley. They also have a cabin on the Weber River where the family spends occasional "snatches" of get together time such as they can find in the busy summer season.

The Evans' live a good life, with a balance of work and play and service, and, of course, permeating it all, is the gospel that they all love and give their full devotion.

HOUSEWIVES' WATERLOO

By Jane Merchant

*To keep the family home appearing neat
And spic and span and tidy, often tends
To seem a fight against unequal odds
And ends.*



The New DAVID O. MCKAY BUILDING opens to an expanding student body at BRIGHAM YOUNG UNIVERSITY

BYU proudly invites inspection of this million-dollar building which adds 38 classrooms and 110 offices to the campus of the fastest-growing university in the West. There is room for you at the Church university. Plan NOW to attend. Spring quarter, March 21; Summer School, June 13.

A hit that never misses

Hotcakes and Lumberjack Syrup



Enjoy these other Nalley's Foods, too—Chili Con Carne, Beef Stew, Pork & Beans, Tang Salad Dressing, Banquet Dills.

Have your

IMPROVEMENT ERAS

handsomely bound
for just \$3.00

FOR SALT
LAKE CITY
FOR BINDING YOUR ENTIRE
YEAR'S ISSUE

Retain for permanent use the excellent instructions and outstanding articles of lasting interest that appear monthly in your Improvement Era. You may have editions of the Era handsomely bound now in cloth-covered book form with gold stamping. Cost is just \$3 (prepaid), plus postage, for an entire year's issues.

ADD POSTAGE FOR MAIL ORDERS

Distance from Salt Lake City, Utah	Rate
Up to 150 miles43
150 to 300 miles49
300 to 600 miles59
600 to 1000 miles73
1000 to 1400 miles88
1400 to 1800 miles	1.06
Over 1800 miles	1.23

Send to or bring your Era Magazines to the

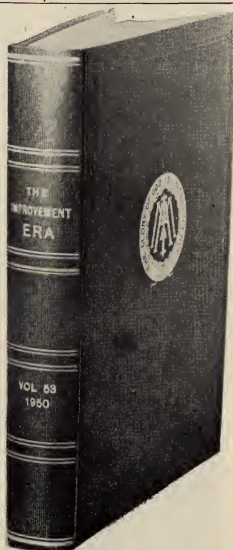
Deseret News Press

The West's Finest Binders

31 RICHARDS STREET

PHONE 4-2581

56



WHY MUST THEY BRING SWEETS?

by William Witter

GENERALLY my wife takes complete charge of the food department at our house, but when it comes to sweets for our two "sweets," we are both concerned. We have been told by a competent physician and by our dentist that too much candy for very young children can be undesirable.

Still, well-meaning friends and relatives bring our toddlers too many sweets. After such gifts it takes us days to undo the direct harm candy has done; and causes constant concern over the eventual harm that might have been done to the children's teeth.

Last Sunday, for instance, a well-loved aunt came with a large sack of gumdrops. Jimmy and Louise grabbed them and devoured them eagerly. We didn't want to seem in any way unappreciative of the gift, but we did try to control the eating of it. The babies protested. You can't hand children a bonanza of candy and then take it away from them without a struggle. Aunt Minnie protested, too: "Oh, let them have it, the little dears! All children love candy!"

Of course they loved it. It satisfied their appetites so well that at dinner they turned down the food they needed. The kind that was packed with the stuff they needed for growth and development.

Then there are those who probably haven't taken time to consider the facts about candy and think they are doing a good deed by offering our children, not messy chocolate, not creamy soft sweets, but nice hard candy.

THE IMPROVEMENT ERA



If they were really as thoughtful as they seemingly want to be, they wouldn't bring hard candy. Hard candy is worse on children's teeth than soft candy. Dental authorities have stated again and again that activity of dental decay is greatest immediately after eating sweets. It takes longer to eat hard candy, which means that the children's teeth are in contact with sweets for a longer period of time, which is the perfect encouragement for decay. Besides it is also a known fact that hard candies are acidulated for flavor to the extent that they do damage to tooth enamel.

Another visitor who puts my wife and me on the defensive is the gum bearer. We've had scares because our youngest choked on gum given without our knowledge. Besides the danger of choking and lagging appetite, gum is a concentrated carbohydrate which may cause tooth decay in much the same way that candy does.

The immediate and eventual harm sweets can do the children is the reason my wife calls me in to assist her in watching that sweets are properly rationed out. It isn't bad to give young children small amounts of candy occasionally, after a good, well-balanced meal. It is best that candy be given by the parent who selects the best kind and who is in the position to offer it when it is best suited to the youngsters' feeding schedule.

But what I can't figure out is, since most thinking people know candy and gum should be used sparingly by the young child, why must they always come bringing sweets?

JANUARY 1955



"All-O-Wheat with applesauce and cinnamon is my favorite breakfast dish."



"Add chopped prunes, raisins, or dates with All-O-Wheat for a delicious treat."



"I really go for All-O-Wheat served on top of my favorite cold cereal."



"I like to find a hidden chocolate mint or marshmallow in my bowl of All-O-Wheat."

All-O-Wheat Cereal "dress-ups" delight the whole family . . . with ever pleasing variety. Whether it's All-O-Wheat's "Chopped Wheat" or the new type "Rolled Wheat Flakes" . . . it's nutritious, delicious. Try All-O-Wheat today.

All-O-Wheat Cereal Co.

OGDEN, UTAH

All-O-Wheat Variations On A Breakfast Theme



Enjoy this different DELICIOUS BREAD

Rich in milk

Everybody knows that milk and bread are two of the most nourishing foods. In Table Queen Bread you get *both*—because each pound contains the non-fat milk solids of 7 ounces of milk. It's your best food buy . . . at your grocer's.



Enriched
with vitamins
and iron

TABLE QUEEN BREAD

Royal Baking Co.

Salt Lake and Ogden

DRINK
Ficgo



A delightful
hot beverage for those
who don't drink coffee.

AT YOUR GROCERS

Send Your Friends
THE
IMPROVEMENT
ERA

12 issues \$2.50 in U.S.A.

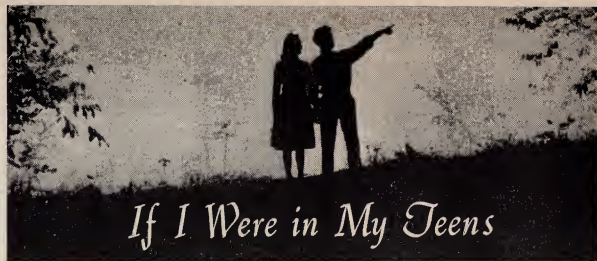


American Upholstered Chairs with pew ends

American UPHOLSTERED CHAIRS FOR DIGNITY AND COMFORT

Increasingly, modern churches are turning to the dignity and comfort, as well as the beauty and durability of American Upholstered Chairs. This type of seating also lends itself to curved rows. Write to us in detail about your needs.

DEPARTMENT 169-A
AMERICAN SEATING COMPANY
World's Leader in Public Seating
901 Broadway N. W., Grand Rapids 2, Michigan



If I Were in My Teens

by Emily H. Bennett

FIRST COUNSELOR, GENERAL PRESIDENCY, Y.W.M.I.A.

IF I WERE in my teens (and that's a little hard to imagine, but I do remember that we were considered difficult), I would try to do some of the good things I didn't do, to miss doing some of the poor things I did, and everything I did at all well I would do much, much better.

I would try to learn faster the lessons of patience and charity and love. I would try harder—much harder—to be understanding and temperate and to hold my tongue. I would bite off and swallow words of criticism and gossip and idle nonsense. I would try to be tenderly watchful of the very young, and gaily watchful of the very old; and loyal, loyal, loyal to the middle-aged—the latter being mainly my parents!

I would try in every possible way to be genuinely happy, and if sometimes this seemed not possible, I would at least try to be cheerful.

Most of all, I would try to think through the triangle which, in my mind, is always formed between truth, faith, and work. I would try to understand all three and to work on them as diligently as I tackled algebra or geometry or chemistry. I would try to understand that truth is the "sum of existence . . . eternal, unchanged, evermore." I would search for it, try to speak it, live it, love it. I would understand that a white lie is still a lie; that a small deception is still a deception; that truth must and will triumph. I would try never to get caught in the maze of deceit which Sir Walter Scott speaks of in *Marmion* when he says,

"Oh, what a tangled web we weave
When first we practise to deceive."

I would know that truth cannot always be found through study—though that is important. It must be found through faith and constant

prayer as well as through work. And I would try, young as I might be, to understand the nature of work within the wise limits of my youthful strength and health (both of which I would safeguard as prized possessions). I would try to see how much work I could safely do instead of how much I could somehow escape. I would try with real determination to cultivate the habit of work. It is so easy to develop the habit of play that you won't even have to try. Strangely enough, a generation or two ago there were many who had real difficulty in learning to play. They began working at an early age and never got over it—bless their memories!

That time is long past. Today play is highly organized business. Young people are supposed to know how to dance, act, ski, skate, play tennis, golf, badminton, basketball, ride a horse, drive a car, swim, row, do push-ups, and work crossword puzzles. Now that is an assignment that takes a good deal of time and energy if you can manage it. Then, there are the less active events—the movies, the radio to be followed hour after hour, and the telephone. No young person can adequately keep up with that.

So work is shoved aside; studying is done with one ear tuned to the general conversation and one eye on the television set. Practising musical instruments is much rarer than it used to be even for the talented, and the minor details of chores around the house or yard are something to be put aside until *mañana*.

If I were in my teens, I would resist some of this in order to taste the deep satisfaction of work accomplished. I would drink deeply the joys of self-discipline and begin to fit, in a small way, into the limitless work of my home, my school, my Church,

THE IMPROVEMENT ERA

A CENTURY OF Leadership

Write for information
on type of organ
in which you
are interested.



ESTEY ORGAN CORP., BRATTLEBORO, VT.

your CARICATURE
OR
PORTRAIT
BY
WALT King
"THE KING OF QUALITY" FOR 25 YEARS
FORMERLY OF
WORLD FAMOUS "QUEEN STREET"
(LONG FEATURES OF HOLLYWOOD,
CALIFORNIA)
SEND PHOTO OF "SHARP SHOT" IN COLOR
OF HAND, EYES, ETC. WITH CHECK OR MONEY ORDER
WITH YOUR CHECK OR MONEY ORDER

WALT KING'S ART PROJECTS
DUGWAY, UTAH

my world. I would try to see work, not as drudgery—though there might be some of that; not just as a livelihood—though there might be that; but I would try to see it as an opportunity, even a calling, to develop myself, to serve others, to find real joy and satisfaction. And, if even in a small way, I could get this point of view in my teens, I know play would be more fun because it would be truly recreation and change instead of serious business. I would know that if I worked hard, my rest would be deeper and sweeter and my life richer, and if I could fit carefully together this knowledge of truth, faith, and work, I would know that I would be much better prepared for love and marriage and the building of a home and family.

HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

Here's a plumber's trick to remember when making minor repairs in leaking water pipes. In screwing lengths of pipe together, paint the exposed threads of pipe. Join the pipe ends while the paint is still wet. When the paint dries, you'll have a water-proof, leakproof joint.—Mrs. N. P., Denver, Colorado.

Keep the oven of your kitchen range new-looking by cleaning it with household ammonia. Just put a small amount in a dish and leave it in the oven overnight. Next morning the grime will all wash out very easily.—Mrs. R. T., Vernal, Utah.

You will get much more service from your broom by coating the ends of the bristles with thinned shellac. In some cases it will double the length of life of your broom. Mix the shellac with an equal amount of alcohol in a shallow pan and dip the end of the broom into the shellac-alcohol mixture. Then, whenever your broom starts to show wear, give it this treatment again. It hardens the bristles—just a little—but does not reduce the efficiency.—Mrs. E. P., Portland, Oregon.

For relief for burns: Roll a lemon between the hands until soft and juicy. Cut in two and rub the lemon over the burn. It will give relief instantly and prevent blistering.—Mrs. B. J., Sugar, Idaho.

To avoid mistakes with poison when it must be kept in the house, paste a strip of sandpaper around the bottle or tie a tiny bell to the neck.—Mrs. C. P., Portland, Oregon.

Candles can be made drip-proof by soaking them in a strong solution of salt water for a few hours. Do not wipe them after taking them out of the solution, as all the salt would then be wiped off.—Mrs. C. P., Portland, Oregon.

JANUARY 1955



Pueblo woman is one of Colorado's leading cooks

Fair Official Congratulates Prize-Winning Cook

Little Deborah looks on as her mother, Mrs. Charles Souter, gets congratulations from Mr. Samuel Jones, Jr., Colorado State Fair Official. Mrs. Souter won 2 top cooking awards at last fall's fair!

As a prize-winning cook and as a busy mother, Mrs. Souter likes to use Fleischmann's Active Dry Yeast. "It's so handy," she says. "Always fast rising and easy to use."

Out of more than 9,000 prize winners surveyed, over 98% said

they use Fleischmann's Active Dry Yeast. And no wonder! It's easy to use, always rises fast, keeps for months right on the shelf. When you bake at home, you'll like Fleischmann's, too—it's the best yeast you can buy. And you can get it in handy strips of three. Get Fleischmann's Active Dry Yeast.

Get the New
"Thrifty Three"



KITCHEN CHARM WAXED PAPER KEEPS FOOD FRESHER LONGER!



BARGAIN
PRICED
TOO!

EXTRA
WAXED FOR
EXTRA
PROTECTION!



• POPULAR WITH MILLIONS
OF HOUSEWIVES...
AT ALL LEADING GROCERS

L. D. S. Business & Professional
People

A Gift in 1955
For You and Your Family

and in 2055
A PRICELESS LEGACY FOR
Your Great-Great-Grandson and Family

A gift that will never wear out, become obsolete, be cast aside, lost, strayed or stolen. It will become more valuable and more cherished with passing years. A GIFT OF GREAT HERITAGE VALUE.

Charter-Life-INHERITABLE
Membership

in
PINE VIEW CLUB

The finest FAMILY VACATION RESORT in the WEST. It is located in one of the most beautifully wooded spots of the famous LAKE ARROWHEAD RESORT AREA, 28 miles from Los Angeles and in the tops of the San Bernardino Mountains on the exact location where early Mormon Pioneers (Capt. Jefferson Hunt) operated the first steam sawmill in Southern California.

L.D.S. STANDARDS and IDEALS must be adhered to by all Club members and recommended guests while they are at the Club. Pine View has been owned and operated for many years by an L.D.S. family (of pioneer stock) catering to L.D.S. families, church outings and others of reputable conduct. The housekeeping cabins, recreational facilities, supervised activity program, clubhouse, Olympic-size heated swimming pool, etc. are now for the exclusive use of Club members with membership available to L.D.S. families in good standing (wherever they may live . . . Utah, Arizona, Nevada and California), and other fine families recommended by members. Memberships may be designated as the legacy of the eldest son of each generation.

For Complete Information write to:
LEONARD "SKIPPER" STEIMLE
Managing Director
PINE VIEW CLUB, INC.
P. O. Box 1, Blue Jay, California

MOTHERS ARE SO HELPLESS

(Continued from page 26)

know you weren't the whole team, Son. But it was you everyone was making the fuss over. It's enough to turn anyone's head, but—"

"Did you see Audrey, Mom?" Hoppy asked softly.

"How could I possibly miss that well-planned little scene?" The blunt words tumbled out before she could stop them.

Hoppy couldn't have looked more stricken if she had slapped him. "You say that as if Audrey didn't mean it, Mom."

"She didn't mean it!"

"Look, Mom," he said slowly, as if he had thought the whole thing out carefully. "Even if sometimes I've wondered if she was giving me a line, I don't any more. She wouldn't have kissed me before all those people if she hadn't meant it."

"She kissed you to attract attention to herself! There are some people who love to bask in the reflection of someone else's glory. Can't you see that Audrey is like that!" She told him what the girls on the bus had said, sparing him nothing, knowing she was hurting him, but thinking, he's got to know! But as soon as the words were out, she knew she had been too blunt. Hoppy's face was white with anger. He's more in love with Audrey than I thought, Clare thought desperately.

"They were jealous of Audrey!" he cried. "And you've no right to say such things about my girl!"

He was almost shouting at her. Clare knew then, mothers are absolutely helpless! You can see your children walking into something that's going to hurt them, and there's nothing you can do to stop them, because they won't listen and they can't see the truth. She thought, if we quarrel, Hoppy is lost to me. She forced a laugh. "The girls are jealous, and so am I. A possessive Mom. Forgive me?"

Hoppy took her clumsily in his arms. "Sure, Mom. But gosh, don't say things like that again. I'm so nuts about Audrey that if she didn't love me, I'd want to drop dead."

"Don't talk like that, Son!" Clare held him tight. She thought back over the years since Hoppy was born.

just gotta come to this game today," Hoppy told her that morning. He was standing before the bathroom mirror, engaged in the daily battle with his unruly red hair.

"I'm going to ask for the afternoon off."

"Swell! Gosh, big game and Audrey's costume party tonight." Clare watched him try out his widest grin in the mirror, and her heart pounded.

When Clare reached the office she found that the new girl was home with the flu. No chance of getting off now. She called the newspaper several times that day. East was ahead in the first quarter 14-0, and it had begun to rain. The field would be a sea of mud. East had scored another touchdown at the half!

When she had time to call again the game was over. West had lost to East 41-7!

Clare hurried home, tension pulling her nerves taut. Betty met her at the door. "Hoppy's been hurt!" she said bluntly. Clare's legs went rubbery.

"Ah, don't scare Mom like that, Betty. It's only my finger." Hoppy spoke from the semi-darkness of the living room.

Clare turned on the lamp with a hand that trembled. Hoppy grinned at her, but he looked pale and sick. She saw that his middle finger was in a splint. "Hoppy!"

"Just broke my finger, that's all."

Clare knew that was enough to put him out of the game for the rest of the season. This was it, then. Audrey would be through with Hoppy. "Does it hurt, Son?"

"Not half as much as losing the game. 41-7!" he groaned.

"It was a muddy field, Hoppy."

"A muddy field didn't bother East. It was my fault. Honest, Mom, I don't know what went wrong. I played lousy ball. I missed passes. Those I did catch, I fumbled. Twice I lost the ball to East. That's how they got their touchdowns. If Ted Beams hadn't made that touchdown, we wouldn't have had any score. I don't blame the crowd for boo—" he stopped.

So the crowd had booed him! And Audrey? What had she done?

Hoppy stood up. "Guess I'd better get a move on if I'm going to be ready for the party on time. Where's Dad's old clown suit?"

"What for?" she asked.

"To wear to the party, of course. I asked Audrey what I should wear just before the coach drove me to the hospital. I think she's got a Harlequin costume, and we'll go as a couple."

Suddenly Clare knew that wasn't the way it was at all. She could see Hoppy disgracing himself on the football field and the crowd booing him, and Audrey embarrassed and angry. She could hear Audrey calling, "Wear a clown suit!" And Hoppy in his deaf adoration missing the sarcastic tone that meant, "You act like a clown. Might as well look like one!"

"You're going to the party then, Hoppy?"

"Do you think I should?" he said hesitantly.

Clare wanted to say, "Don't go, Son! You'll be hurt and disillusioned." But that was no good. This was the first big crisis in Hoppy's life. He mustn't run away from it.

"Yes," she said slowly. "I think you should go, Hoppy."

She watched Hoppy drive away in the car with Chuck, and she stood by the door and cried quietly. She was in her room upstairs and it was only a little after ten when she heard the downstairs door open. She hurried to the top of the stairs then drew quickly back into the shadows. Hoppy was standing by the door, and he looked very tired, as if he had walked a long way. She saw him look around, his mouth held tight until he was sure he was quite alone, and then he slumped against the door and began to cry.

It was all she could do to keep from going to him. But she knew she mustn't even let him know she saw him.

Next morning she paused outside Hoppy's door. Would he still be here? Sprint had run away when Audrey jilted him. She slowly opened the door and went almost weak with relief. Hoppy was lying face down on the bed, his hands above his head. She said brightly, "Darling, maybe if you hurry you can ride to school with Mr. Haslet next door."

Hoppy did not answer. He might have been dead he lay so still. Clare held tight to the bed. "You know what!" she said gaily, "I've figured out how we can buy a new car right

THE following Thursday was the East-West game, the most important game of the year. "You've

away." She thought, I'll mortgage the house. Betty can go without braces on her teeth for another year. I'll make Marilyn's snowsuit do. I'll let Mrs. Rumley go. Anything to make Hoppy happy!

Hoppy turned over suddenly and laughed. "Oh Mom! Forget about the car. I was nuts to even suggest it. The gals are young, let 'em walk!" He jumped out of bed and towered over her. "You're really smart, Mom. Can you ever spot a phony when you see one. I found out last night that Audrey was just taking me for a ride, the way she took Sprint. But me, I'm different from him. I don't even care. She's not going to break me up in business!"

He sounded as if he were trying to convince himself more than her, and tears stung Clare's eyes. She blinked them back. "I hate to see you hurt, Son."

"Oh, I was hurt all right," he admitted. "Hurts a guy's pride to find out a girl doesn't want him any more. But I'm over that now. How's about a stack of wheatcakes?"

Clare mixed a huge bowl of pancake batter. She could hear Hoppy upstairs singing so lustily that she thought, he is over Audrey. Just like that!

But later, after the children had gone and she was straightening Hoppy's room she saw Audrey's picture in the wooden chest. Next to his father's gold watch and the silver medal he had won for high diving. Along with the other things he treasured.

For a moment the box blurred through Clare's tears. Maybe he was so hurt he'd never get over Audrey! I should have done more to protect him, she thought. I'm a terrible flop as a mother!

She had a sudden picture of Hoppy at school. Walking alone now. The fallen hero with his tarnished crown, setting his chin as the crowd turned away from him, staring straight ahead as Audrey cut him cold.

Cruel, cruel, her heart wept. Yet he knew he was walking into that. And he still went. Her spirits gave a sudden surge of hope. Hoppy had not run away. In that moment she knew that the day-to-day teachings had been enough. Heartbreak wasn't the important thing, but the way a person met it was. And Hoppy had met it head-on.

"Oh, he's going to be all right," she whispered. "I know that now."

JANUARY 1955

IT NEVER GOES OUT OF FASHION

Old as it is, "saving for a rainy day" is still popular — still one of the most powerful — and sensible — appeals to thrifty-minded, far-sighted persons. Like most consistent savers THEY SAVE AS A MATTER OF COURSE — WHERE THEY SAVE IS A MATTER OF CHOICE.

THOUSANDS CHOOSE

ZION'S SAVINGS BANK & TRUST COMPANY

— EVERY CONVENIENCE AND SERVICE —
OFFERED BY ONE OF THE BEST-KNOWN INTER-MOUNTAIN BANKS AND TRUST COMPANIES.

Backed by 81 Years Experience

UTAH'S FIRST CHARTERED SAVINGS BANK

DAVID O. McKAY, President
South Temple & Main, Salt Lake City
Member Federal Deposit Insurance Corporation



WINTER TERM AT YOUR CHURCH SCHOOL

starts JANUARY 3
REGISTER RIGHT NOW!

New classes:

- ACCOUNTING
Beginning or Advanced
- BUSINESS ARITHMETIC
Beginning or Advanced
- BUSINESS LAW II
- BUSINESS MANAGEMENT

- BOOKKEEPING
- ECONOMICS
- ENGLISH
- HY-SPEED LONGHAND
- OFFICE MACHINES
- SHORTHAND—
Gregg Simplified
- TYPING

These and many other new classes open in day or evening school. If you live out of town write for full details; we'll help you arrange your program.

NOW: supervised dormitory facilities for girls, only one-half block from the College. Write today for further information.

L.D.S.

BUSINESS COLLEGE

Branch of Brigham Young University
70 NORTH MAIN SALT LAKE CITY, UTAH





Here's your chance to "cash in!" Over \$2,500,000 in Government Bonuses have been paid for URANIUM discoveries in the past 2 years. Currently \$150,000 a month is paid to people just like you. Precision Geiger Counters and Scintillators are the finest instruments made for URANIUM prospecting. These highly sensitive instruments are compact, lightweight and ruggedly built for field use. Prices start at \$29.95.

CONTACT YOUR NEAREST DEALER or write direct to factory

for FREE 12-PAGE CATALOG, describing URANIUM and Metal detectors.



PRECISION RADIATION INSTRUMENTS, INC.
2235 IE So. La Brea, Los Angeles 16, California
WORLD'S LARGEST MANUFACTURER OF PORTABLE RADIATION INSTRUMENTS

NEW URANIUM DETECTOR GEIGERSCOPE

Now you can check minerals for uranium with this amazingly sensitive, inexpensive device. For prospectors, engineers, experimenters, hobbyists, everyone interested in atomic energy. Now used in atomic energy laboratories and major universities. Indicates radioactive content with sparkles of light. Sturdy, durable, portable as a pocket watch, needs no power source. 20x power magnification. Has eye-positioning rubber shield. Usable in daylight or lighted room. We also manufacture PROFESSIONAL and STANDARD models.

Uranium ore sample, carrying pouch, instructions supplied with all models. UNCONDITIONAL WRITTEN GUARANTEE.

ATOMIC PROSPECTOR'S HANDBOOK — Valuable data on radioactive ores, field, lab and mill methods, maps, in 54 information-packed pages. Everything you need to know about this vital new field. \$1 Postpaid. You can send for Handbook or Geiger scope separately — better yet, order both today! Write to:

KEN RESEARCH SALES
681 Main Street Hackensack 6, N. J.

WE RENT Costumes For All Occasions

We Also Sell Costume Fabrics and Trimmings

Distributor of the American Flag

Send for FREE Catalogue

SALT LAKE COSTUME CO.
248 So. Main Salt Lake City, Utah

clearlite
COLUMBIAN COPS

Unbreakable... moulded to look like glass. Lightweight, noise free. Economical. Standard height. Order from your dealer.

SPECIAL OFFER
Mail \$1.00 for trial lot of one dozen sent postpaid.

Shadbury
BRASS GOODS CO.
55 Sudbury St., Boston 14, Mass.

MELCHIZEDEK PRIESTHOOD

(Concluded from page 49)

brethren who hold the priesthood should refrain from the administration of any ordinance or ritual which is not in harmony with the revealed truth.

If there are brethren in the armed services who have questions with reference to any restrictions or limitations put upon them in connection with covenants they have made in the temple, they should be counseled to write their bishops or stake or mission presidents for counsel and instruction. These Church officers have the instructions issued by the First Presidency on October 2, 1950, relative to these matters.

Before brethren enter the service they should be interviewed by their bishops or branch presidents, given a copy of the pamphlet, "So You Are Going Into Military Service," and counseled as the Spirit may direct. Two copies of a "Report and Record" card are to be sent to the general L.D.S. servicemen's committee. From this report the committee mails to each serviceman as a free gift from the First Presidency the following:

A servicemen's edition of the Book of Mormon

A book entitled *Principles of the Gospel*

A Church Servicemen's Directory

A metal identification tag ("dog tag").

Any Church member in the service who has not received all of these should write the committee and ask for them. Non-member servicemen who are sincerely investigating the gospel may have these items given to them if the necessary information is forwarded to the committee. None of these items can be given to civilians under any circumstances.

Bishops and priesthood quorum presidents should write monthly letters to their ward and quorum members in the service. With these letters they should enclose, from time to time, some of the standard missionary tracts and pamphlets, and also tracts on the clean life used by the No-Liquor-Tobacco committees.

Priesthood quorums are requested to give subscriptions to the *Church Section of the Deseret News* and THE IMPROVEMENT ERA to their members in the service. Where this has not

been done, friendly letters from those directing the work of servicemen in military camps to quorum presidents or bishops would be helpful in reminding them of their duty in this matter.

The general L.D.S. servicemen's committee will also send Church literature, paper sacrament cups, songbooks, and various manuals to group leaders upon request. Ordinarily sacrament trays for the bread and water are not provided. The committee will also provide subscriptions to the *Church Section* and *ERA*, as well as a few selected church textbooks, for placement in military and naval libraries where such seems advisable.

Only literature which is published or distributed by the Church and approved by the committee should be distributed.

Stake and mission officials are to provide their own system of reports and checks to keep informed of the status of the servicemen's program in their areas. It would be appreciated if they would send in to the general L.D.S. servicemen's committee a monthly tabulation of the activities of their co-ordinators and supervisors.

L.D.S. chaplains and group leaders aboard ship or outside the area of a stake or mission should report briefly each month to the committee, telling of their activities, meetings, and needs.

We assure you that you have our constant support and prayers for your success in this work. May the Lord prosper you with reference to it.

Faithfully your brethren,
THE FIRST PRESIDENCY

These Times

(Continued from page 2)

in 1945. In 1947 there were 2½ persons for every room. Even today fifty-two percent of all its taxes go for support of the needy. About one in four individuals receives public assistance. (It must be remembered that the republic has absorbed ten million refugees from eastern Europe as well as facing the problems of its 1945 standing population.) Yet today, the great port

THE IMPROVEMENT ERA

of Hamburg, a shambles in 1945, has berths for nearly two hundred ships, and is engaged in a thriving export trade of German-manufactured goods.

The French Chamber of Deputies gave the German rearmament scheme what the United Press called "a solid but grudging vote of confidence" on October 12, 1954. The French are reported to fear a future German enemy more than Russia—with historic reasons. Secretary Dulles told the delegates of the nine western powers at London, September 29 preceding, that he believed "that the American flag . . . will continue to fly alongside your own here in Europe." Probably reassuring to the French, the revival of western Germany therefore becomes a major responsibility, before history, of the United States. It will be well not to lose sight of this fact.

The British Foreign Secretary, Mr. Anthony Eden, followed Mr. Dulles by giving what the British Information Service described as "a momentous military pledge to Western Europe." Said he, also on September 29, 1954 at the historic London meeting:

"The United Kingdom will continue to maintain on the mainland of Europe, including Germany, the effective strength of the United Kingdom forces which are now assigned [four divisions and a tactical air force]. . . . My colleagues will realize that what I have announced is for a very formidable step to take. . . . We are still an island people in thought and tradition, whatever the modern facts of weapons and strategy may compel. And it has not been without considerable reflection that the government which I represent here has decided that this statement could be made to you this afternoon."

Thus, Britain embarks upon an enlarged role in the affairs of continental Europe. A loophole was left by Mr. Eden for immediate withdrawal in the event of "an acute overseas emergency" or heavy "strain on the external finances of the United Kingdom." But Britain shares heavy responsibility with the US as sponsor of the revived west German power.

What of the results? It is early. But it seems sound to suggest that one result may be to turn Russia's thoughts and concerns inward. If Russia had ever wanted war with the west since 1945, the time to launch it was before Germany re-armed. The prospects for soviet military adventure would thus seem to have lessened. Political adventure short of force remains another question. But the net result could represent a gain for the prospects for peace. The cold war may be expected to dissipate into lively diplomatic scrambles in the next few months. A German revival symbolizes a new balance of power.

JANUARY 1955



Special Dinner

FOR A FAMILY OF 5

MOM 'N DAD:

CHICKEN FRIED STEAK
with Mushroom Sauce
Tossed Green Salad with French Dressing
Buttered Fresh Vegetable Potato
Roll Dessert Beverage

3 CHILDREN:

Choice of four special western dishes
from our children's menu
Roll Beverage Ice Cream or Jello
Potato Vegetable Salad

\$4.50 for the entire family

HOTEL TEMPLE SQUARE

TEMPLE VIEW DINING ROOM & COFFEE SHOP



SO
MUCH
VALUE
FOR
SO
LITTLE
MONEY!

For full information and prices write

REGAL WARE, INC.

2511 East 3080 South

Salt Lake City 6, Utah



Direct Prices &
Discounts to
Churches, Schools,
and all Institutions



MONROE TRUCKS

For interior Folding Tables and Chairs the easy modern way. Each truck handles either tables or chairs. Construction of Truck No. 75C permits storage in limited space.

Transport Storage

Truck No. 75

Church Units may direct their inquiries to the Church Purchasing Department, 47 East South Temple, Salt Lake City 1, Utah.

THE Monroe COMPANY
248 CHURCH STREET, COLFAX, IOWA



Protection From Water Damage

Thompson's Water Seal locks out moisture from porous surfaces—brick, concrete, stucco, wood, canvas, etc. It is deep-penetrating, transparent, leaves no film. Use brush, spray or mop. Helps lock point to surface. It sheds water. Use on walls, floors, foundations, indoors, outdoors. Covers up to 400 sq. ft. per gal. At point, hfw, building supply stores, or direct. \$1.55 per qt., \$4.78 per gal., ppd. (No C.O.D.s please.) E. A. Thompson Co., Inc., Merchandise Mart, San Francisco 3.

IN USE for SEVENTY-FIVE YEARS

Aids in treatment of Canker, simple sore throat and other minor mouth and throat irritations.

HALL'S REMEDY

Salt Lake City, Utah

WE OFFER...

A COMPLETE
ENGRAVING SERVICE

From Missionary Portraits to the Largest Catalogues.

Mail Orders Given Prompt Attention

UTAH ENGRAVING CO.

113 Regent St.

Salt Lake City, Utah

Your Page and Ours



MERLENE
JENSEN

ATTENDANCE RECORD 100 PERCENT

Merlene Jensen of the Fillmore Third Ward, Millard (Utah) Stake, has a one hundred percent attendance record at Sunday School, sacrament meeting, and MIA, extending over three years. She is an Honor Bee and a Mia Joy, and will be eligible for her Silver Gleaner award on her nineteenth birthday. She has taught the Bluebird class in Primary, been Junior Sunday School secretary, and MIA chorister. Currently she is attending school in Salt Lake City.

Dear Editors:

I would like to take this opportunity to tell you I think your magazine is good. When I converted myself to Mormonism and my first issue of your magazine was sent me by a thoughtful bishop, I knew right then and there that if it continued in the same track, I should want it for the rest of my life. I have learned many wonderful things from the ERA and once again I thank you for a very good magazine.

Sincerely yours,
/s/ Bruce Wilson

Media, Pennsylvania

Dear Brethren:

I would like to express my deepest appreciation to you for the ERA. You are certainly to be complimented for the type of reading contained in it. The ERA is definitely a credit to our Church.

I am in the army, stationed in Pennsylvania with the 51st Anti-Aircraft Artillery. Before I came into the army, I thought I was too busy to read the ERAs we had in our home. Since I've been in the army, however, I find that at times when I get discouraged, reading the messages in the ERA is very comforting and helps me to find purpose in what I have been called to do. Also, it provides an excellent opening to tell my buddies of the great plan God has given us in the latter days.

I am sure I express the feelings of all the LDS men and women in the services who receive the ERA in giving you my wholehearted thanks for this wonderful reading.

May God's blessings be with you always.

/s/ Pvt. E. Daniel Bowen

Korea

Dear Brothers:

EACH month I receive THE IMPROVEMENT ERA, and I can hardly wait to sit down and eat up the spiritual food contained therein. In the last two days I have read the current issue from cover to cover, with the exception of a few advertisements, and it is even good to read those because they are always clean and high type. I only hope and pray that each parent, bishop, and quorum president spares no effort to get it to their men in the service. * * *

Wishing all at THE IMPROVEMENT ERA the choicest blessings of our Father in heaven.

Sincerely yours,
Pvt. Paul R. Peal

Korea
A LONG with my change of address, I would like to thank you for the wonderful job you are doing in sending THE IMPROVEMENT ERA to the LDS servicemen here in Korea. It is a wonderful magazine. My first five months here I had no contact with the Church except for THE IMPROVEMENT ERA and the Church Section of *The Deseret News* which my family sends me. Keep up the wonderful work and may God bless you for your efforts.

Faithfully yours,
/s/ Pfc. Dick G. Winterton

Dear Brethren:

Korea
I WANT to thank you for sending me this great magazine. It is one of the best magazines that anyone can read. It has choice reading material. Every magazine I've received over here, and in the states, I've read from cover to cover and I get a lot out of each article. Keep on with the good work, and I want to thank you once again.

/s/ William H. Parkin

Dear Sirs,

I HAVE been receiving THE IMPROVEMENT ERA regularly since I entered the service two years ago.

These editions have contained some of the most wonderful and spiritual literature that I have ever read. They have helped me to appreciate the Church more than I have ever before in my life.

I am located where there are no LDS branches and only a few servicemen (five). This magazine is now bringing the Church and much wisdom into our homes over here because we have talks from the leaders of our Church and also a study of the gospel in it.

I find it a definite help in explaining the gospel to those in my squadron who also fly. Thank you.

/s/ 2/Lt. E. B. Lundgreen



TRESSA
HYDE

SEVEN YEARS PERFECT ATTENDANCE

Tressa Hyde has completed seven years of perfect attendance at sacrament meeting, Sunday School, and MIA. She holds recognitions as an Honor Bee, a Mia Joy, and a Silver Gleaner. She has served in the Church as Primary chorister and teacher, secretary of the Sunday School, and counselor in the YWMA. She has recently come to Salt Lake City to attend the LDS Business College. She is the daughter of Elder and Mrs. Clarence Hyde of Wells Ward, Humboldt (Nevada) Stake.




Wings on her toes...
a "Fashion Color Recipe" that's startlingly
simple and inexpensive. These are
millinery trimmings easily fastened
to shoe vamps. The result?
Dramatic accent for after five.

naturally she prefers the colors of
soft ZEE

**the economy tissue with the
softness to match its soft lovely colors!**

Color in your home is just as important as color
in your dress. And ZEE colors are so right for your bathroom
...soft, soft as this fine quality, economy tissue itself!



 Crown Zellerbach Corporation



Fifty Beneficial Years...

Back in 1905, the year Beneficial Life was founded, a surgical operation often meant days of preparatory scrubbing in a farmhouse kitchen or parlor, and then tense hours as the doctor operated by the light of a kerosene lantern. Many lives were saved by the skilled hands of the family doctor . . . but many more could have been saved had he been able to operate in today's well-equipped hospital.

Giant forward strides in medical science have extended man's average life span from 48 years in 1905 to 68 years in 1955. These "bonus years" have also brought a new concept in life insurance. Present-day insurance programs, such as Beneficial's "Planned Futures," now provide financial protection while your children are growing up — and at the same time assure you adequate retirement income for those extra years.

Our General Agents



Autna W. Stock, Afion, Wyoming, heads the Beneficial Life's General Agency in Wyoming. Beneficial Life agents are located in Evanston, Green River, Lovell, Pinedale, Powell, Rock Springs, and Worland. The Wyoming Agency was organized in 1937.



William B. Hawkins, Denver, Colorado, heads the Beneficial Life's General Agency in Colorado. Beneficial Life agents are located in Denver and Colorado Springs. The Colorado Agency was organized in 1941.

BENEFICIAL LIFE
Insurance  Company

David O. McKay, Pres.

Salt Lake City - Utah